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SCRIPTURES

HEBREW AND CHRISTIAN

ARRANGED AND EDITED FOR

YOUNG READERS

AS AN INTRODUCTION TO THE STUDY OF THE BIBLE

BY

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VOL. I.

HEBREW STORY

FROM CREATION TO THE EXILE

COMPRISING MATERIAL FROM THE FOLLOWING BOOKS OF THE OLD TESTAMENT:
GENESIS, EXODUS, NUMBERS, DEUTERONOMY, JOSHUA, JUDGES, I. SAMUEL,
II. SAMUEL, I. KINGS, II. KINGS, I. CHRONICLES, II. CHRONICLES,
PSALMS, PROVERBS, ISAIAH, JEREMIAH, EZEKIEL,
HOSEA, AMOS, MICAH, NAHUM,
ZEPHANIAH.

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PREFACE.

THE contents of this volume are Hebrew tradition and history from the Creation to the Captivity. The story is told in the words of the Bible, but with considerable condensation and rearrangement. Explanatory glosses have been added here and there. When these glosses consist of more than one or two words, and are not mere condensations of longer statements in the original, they are included in marks of parenthesis.

We have endeavored to utilize the best results of critical scholarship, both in the determination of the original text and its interpretation. In our translation we have preserved, for the most part, the wording of either the Authorized Version or the recent Canterbury Revision; making, however, a considerable number of minor changes, mainly in the direction of simplifying passages or idioms unintelligible to the average reader.

In our selection and arrangement of passages we have been governed by practical rather than critical considerations. For example, the story of Joseph follows for the most part but one of the several documents which critics recognize in Genesis. But the original selection of passages to be used was made without reference to the results of recent criticism; and when the editors, in working over their selections, observed the agreement between their practical division and the division of the

critics, they were as much surprised as any of their readers can be. We do not wish to be understood as disclaiming critical views, but we are not conscious of having made this work a vehicle for the expression of those views.

At the head of each chapter have been placed, for purposes of reference, the Bible chapters from which that chapter has been composed. It is also our intention to place at the end of the second volume an index of all chapters of the Old Testament used in this work. The chronology of the Old Testament is at present under discussion. We have not, therefore, considered it advisable to adopt any system, but have appended to this preface a brief list of dates which seem to have been securely established. We have also added a partial list of weights and measures.

In Part I. of this volume, which contains the traditions and history of the Israelites from the Creation to the reign of Saul, some will, perhaps, expect to find the great bulk of the legal portions of the Pentateuch. According to our original plan the Law should have formed a fifth part in the present volume, but space does not permit. It will be found treated separately in the second volume, under the title Hebrew Laws and Customs.

Part II. contains the history of Israel from Saul to Rehoboam. In those chapters which deal with the history of David we have embodied, as illustrative of the great king's life and genius, a few of the Psalms which most critics consider Davidic. Similarly we have selected from the book of Proverbs a few proverbs and riddles to illustrate the peculiar manner of wisdom for which Solomon was so famous.

In Part III. we have brought together in one continuous narrative the scattered notices of the history of Israel or Samaria contained in the books of Kings and Chronicles. We have also woven into this section the greater part of the prophecies of Amos and Hosea. Portions of the stories of Elijah and Elisha, which will be missed here, have been reserved for treatment in the second volume.

Part IV. follows the history of Judah down to the Captivity. Kings and Chronicles have been treated as in Part III., their narrative being supplemented by the Prophets, especially Isaiah and Jeremiah. In narrating the reforms of King Josiah, moreover, those portions of Deuteronomy, the knowledge of which is necessary to a comprehension of the reforms, have been incorporated in the story. This general plan of bringing together all the passages of Scripture relating to one event is doubtless familiar to many through the system of the International Sunday-School Lessons, and needs no further elucidation.

The second volume will deal with Jewish history from the Captivity to the time of Christ, Hebrew Laws and Customs, and Hebrew Literature. It is also intended to give, in an appendix, translations of important inscriptions bearing on Hebrew history. It was our original purpose to add this appendix to the present volume; but lack of room has caused a change of plan. The third volume will contain selections from the New Testament.

The object of this work is to serve as an introduction to the study of the Bible. We hope, by rearrangement and condensation, to furnish a sufficient clue for the guidance of the ordinary Bible reader and student; and that, by the adoption of this method, many difficulties

may be cleared away without need of extended comment or explanation. The work is not intended exclusively for young readers; but they are the class whose needs and difficulties have been especially before our minds.

EDWARD T. BARTLETT.
JOHN P. PETERS.

P. E. Divinity School, Philadelphia,
February 25, 1886.

A FEW DATES FIXED BY COMPARISON WITH THE ASSYRIAN-BABYLONIAN MONUMENTS.

854	B.C.	Battle of Karkar. Ahab king of Israel.
842	"	Jehu pays tribute to Shalmaneser II. of Assyria.
740	"	Approximate death-year of King Uzziah.
738	"	Menahem pays tribute to Tiglath-pileser.
733–732	B.C.	Fall of Damascus.
724–722 (?)	"	Fall of Samaria.
712–11 (?)	"	Sickness of Hezekiah.
701	"	Invasion of Sennacherib.
668	"	Manasseh is king of Judah.
598	"	Jehoiachin carried captive.
587–6	"	Destruction of Jerusalem.

WEIGHTS AND MEASURES USED IN THIS VOLUME.

Shekel (gold),	worth about		$10.80	U. S.	money.
" (silver),	"	"	$ .60	"	"
Talent (gold),	"	"	$32,400.00	"	"
" (silver),	"	"	$1,800.00	"	"

The shekel, during the period covered by this volume, is a weight, not a coin. In weighing gold and silver 50 shekels = 1 *maneh*; 60 *maneh* = 1 talent. In weighing other articles 60 shekels = 1 *maneh*. The weight of the ordinary Hebrew shekel was about 247 grains; that of the shekel "royal weight" perhaps about 260 grains; while the coined silver shekel of later times weighed only about 224.5 grains.

LINEAR MEASURE.

Cubit = 19 inches.
Handbreadth = $\frac{1}{6}$ of a cubit.

1 cubit = 2 spans; 1 span = 3 handbreadths; 1 handbreadth = 4 fingers. Later the cubit was reckoned at 7 handbreadths.

MEASURES OF CAPACITY.

Kab (dry) = 1.+ quarts.
Measure (dry) = 6⅔ quarts.
Bath (liquid) = 20 quarts.
Kor (dry or liquid) = 200 quarts.

These measures must not be accepted as certain. The *omer* has been variously estimated at from 2 to 4 quarts (2.012 liter to 3.939 liter). It may have differed at different periods. 1 *ephah* (dry) or *bath* (liquid) = 10 *omer*, or 6 *hin* (liquid); 1 *kor* or *homer* (dry) = 10 *bath* or *ephah*. 1 *ephah* = 3 *seah* or measures; 1 *seah* = 6 *kab*.

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PART I.

HEBREW STORY FROM THE BEGINNING TO THE TIME OF SAUL.

CHAPTER I.

GENESIS, i., ii.

CREATION.

Chaos—Light—The Waters are Divided—Herbage—Animals—God's Image—Rest.

IN the beginning God created the heaven and the earth.

Now the earth was waste and void; and darkness was upon the face of the deep: and the spirit of God was brooding upon the face of the waters. And God said: Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And it was evening and it was morning, a first day.

And God said: Let there be a firmament in the midst of the waters, and let it divide the waters from the waters,—for God made the firmament that it might divide the waters which are under the firmament from the waters which are above the firmament. And it was so. And God called the firmament Heaven. And it was evening and it was morning, a second day.

And God said: Let the waters under the heaven be gathered unto one place, and let the dry land appear. And it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas. And God saw that it was good. And God said: Let the

earth put forth grass, herbs yielding seed, fruit trees bearing after their kind upon the earth fruit, whose seed is in itself. And it was so. And the earth put forth grass, herbs yielding seed after their kind, and trees bearing after their kind fruit, whose seed is in itself. And God saw that it was good. And it was evening and it was morning, a third day.

And God said: Let there be lights in the firmament of the heaven to divide the day from the night,—that they might be for signs, and for seasons, and for days and years; and that they might be for lights in the firmament of the heavens to give light upon the earth. And it was so. And God made the two great lights—the greater light to rule the day, and the lesser light to rule the night—and the stars. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. And it was evening and it was morning, a fourth day.

And God said: Let the waters swarm with moving creatures that have life, and let fowl fly above the earth in the face of the firmament of heaven. And God created the great sea-monsters, and every living thing that moveth, wherewith the waters swarm, after their kinds, and every winged fowl after its kind. And God saw that it was good. And God blessed them, saying: Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And it was evening and it was morning, a fifth day.

And God said: Let the earth bring forth life after its kind, cattle, and creeping things, and beasts of the earth after their kind. And it was so. And God made the

beasts of the earth after their kind, and the cattle after their kind, and all the creeping things of the ground after their kind. And God saw that it was good. And God said: Let us make man in our image, after our likeness; and let him subdue the fish of the sea, and the fowl of the heavens, and the cattle, and all the earth, and every creeping thing that creepeth on the earth. And God created man in his image, in the image of God created he him; male and female created he them. And God blessed them; and God said to them: Be fruitful, and multiply, and fill the earth, and make it subject; and subdue the fish of the sea, and the fowl of the heavens, and every living thing that moveth upon the earth. And God said: Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, whereon is the fruit of a tree yielding seed; to you shall they be for food: and to every beast of the earth, and to every fowl of the heavens, and to every thing that creepeth upon the earth, wherein is life, all green herbs shall be for food. And it was so. And God saw every thing that he had made, and, behold, it was very good. And it was evening and it was morning, the sixth day.

So the heavens were finished, and the earth, and all their hosts; and God ended on the seventh day his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and made it holy, because on it he had rested from all his work.

CHAPTER II.

GENESIS, ii., iii.

ADAM AND EVE.

Adam—The Garden—The Two Trees—Adam's Wife Eve—The Serpent—Beguiled—The Curse.

Now God Jehovah formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living creature.

And God Jehovah planted a garden in Eden, eastward; and there he put the man whom he had formed. And from the ground God Jehovah made every tree to grow that is pleasant to the sight, or good for food; and the Tree of Life in the midst of the garden, and the Tree of the Knowledge of Good and Evil. And God Jehovah took the man, and put him in the garden of Eden to till it and to keep it. And God Jehovah commanded the man, saying: From every tree of the garden thou mayest freely eat; only from the Tree of the Knowledge of Good and Evil, from it thou shalt not eat; for in the day thou eatest thereof thou shalt surely die.

And God Jehovah said: It is not good for the man to be alone; I will make him an help meet for him. And God Jehovah formed from the ground every beast of the field, and every fowl of the heavens, and brought them to the man to see what he would call them; and whatsoever the man called the creatures, that was their name. And the man gave names to all the

cattle, and to the fowl of the heavens, and to every beast of the field; but for the man there was not found an help meet for him.

Then God Jehovah caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed the flesh instead thereof. And God Jehovah builded the rib which he had taken from the man into a woman, and brought her to the man. And the man said: This time it is bone of my bone, and flesh of my flesh; this shall be called Woman. (Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.)

Now the serpent was more cunning than any beast of the field which God Jehovah had made. And he said unto the woman: Hath God verily said, Ye shall not eat from any tree of the garden? And the woman said unto the serpent: Of the fruit of the trees of the garden we may eat; only of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. But the serpent said unto the woman: Ye shall not surely die; for God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall become like God, knowing good and evil. And the woman saw that the tree was good for food, and that it was pleasant to the eyes, for the tree was desirable to look upon, and she took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked.

Then they heard the sound of God Jehovah walking in the garden in the cool of the day; and the man and his wife hid themselves from the face of God Jehovah

among the trees of the garden. And God Jehovah called unto the man, and said unto him: Where art thou? And he said: I heard thy sound in the garden, and I was afraid, because I was naked; so I hid myself. But God said: Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said: The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. Then God Jehovah said unto the woman: What is this that thou hast done? And the woman said: The serpent beguiled me, and I did eat. And God Jehovah said unto the serpent: Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; on thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise its heel. To the woman he said: I will greatly multiply the sorrow of thy conception; in sorrow shalt thou bring forth children; and thy desire shall be toward thy husband, and he shall rule over thee. And to the man he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, saying, Thou shalt not eat thereof, cursed is the ground because of thee; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herbs of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for from it wast thou taken,—for dust thou art, and unto dust thou shalt return.

And God Jehovah said: Behold, the man is become as one of us, to know good and evil; and now, lest he put

forth his hand, and take also of the Tree of Life, and eat, and live for ever,—God Jehovah sent him forth from the garden of Eden, to till the ground whence he was taken. So he drove out the man, and placed at the east of the garden of Eden the Cherubim, and the flame of the sword that turneth to guard the way of the Tree of Life.

CHAPTER III.

GENESIS, iv.

CAIN AND ABEL, SONS OF ADAM.

Two Offerings—Murder—Cain's Sign.

ABEL was a keeper of sheep, but Cain was a tiller of the ground. And in course of time it came to pass that Cain brought of the fruit of the ground an offering to Jehovah; and Abel also brought of the firstlings of his flock and of the fat thereof. And Jehovah was gracious unto Abel and to his offering; but unto Cain and to his offering he was not gracious. Then Cain was very wroth, and his face fell. But Jehovah said to Cain: Why art thou wroth? and why is thy face fallen? If thou doest well, art thou not accepted? But if thou doest not well, at the door lurketh sin; for he desireth thee, but thou shouldest master him.

Then Cain said to Abel his brother: Let us go to the field. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. Then said Jehovah unto Cain: Where is Abel thy brother? And he said: I know not. Am I my brother's keeper? And Jehovah said: What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now cursed art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand; for though thou till the ground, it shall not henceforth yield thee its fruit. A fugitive and a vagabond shalt thou be in the earth.

And Cain said to Jehovah: My punishment is too great to bear. Behold, thou hast driven me this day from off the face of the ground, and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth, and it shall come to pass that whosoever findeth me shall slay me. And Jehovah said to him: Therefore, whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And Jehovah appointed a sign for Cain, lest any finding him should smite him.

CHAPTER IV.

GENESIS, vi.—ix.

THE FLOOD.

The Earth Wicked—Noah's Ark—A Great Rain—The Raven and the Dove—Dry Land—A Covenant—The Rainbow.

NOAH was a righteous man ; perfect was he in his generations. Noah walked with God. But the earth was corrupt before God, and the earth was full of violence. And God beheld the earth, and, lo, it was corrupt ; for all flesh had corrupted its way upon the earth.

And God said unto Noah : The end of all flesh is come ; for the earth is full of violence through them ; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood, and pitch it within and without with pitch. For I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven. Every thing that is in the earth shall die. And Noah did according to all that God commanded him : so did he.

And Jehovah said unto Noah : Come thou and all thy house into the ark ; for thee have I seen righteous before me in this generation. Of all clean beasts shalt thou take to thee by sevens, the male and his female ; and of the beasts that are not clean, by twos, the male and his female; of the fowl of the heavens also by sevens, male and female : to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain

upon the earth forty days and forty nights; and I will destroy every living thing that I have made from off the face of the ground. And Noah did according unto all that Jehovah commanded him.

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. And it came to pass after the seven days, that the waters of the flood came upon the earth. And the rain was upon the earth forty days and forty nights. And the waters increased, and bare up the ark, and it was lifted from off the earth. And the waters prevailed, and increased greatly upon the earth, and the ark went upon the face of the waters. And every thing was destroyed which was upon the face of the ground, both man and cattle and creeping things, and fowl of the heavens; they were destroyed from the earth, and there remained only Noah and that which was with him in the ark.

Then the rain from heaven was restrained, and the waters returned from off the earth by little and little. And it came to pass at the end of forty days that Noah opened the window of the ark which he had made, and sent forth the raven; and it went forth to and fro, until the waters were dried up from off the earth.

Then he sent forth the dove from him, to see if the waters were abated from off the face of the ground. But the dove found no resting-place for the sole of her foot, and she returned unto him to the ark—for the waters were on the face of the whole earth,—so he put forth his hand, and took her, and brought her in unto him into the ark.

Then he stayed yet seven days longer; and again he sent forth the dove out of the ark. And the dove came to him at eventide; and, lo, a fresh olive leaf in her

mouth; and Noah knew that the waters were abated from off the earth. Then he stayed yet other seven days, and sent forth the dove, and she returned to him no more. And Noah went forth, and his sons, and his wife, and his sons' wives with him. Every beast, every creeping thing, and every fowl, every thing that moveth upon the earth, went forth according to their families from the ark.

And God blessed Noah and his sons, and said unto them: Be fruitful, and multiply, and fill the earth; and the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the heavens; all wherewith the ground teemeth, and all the fishes of the sea, into your hand are they given. Every moving thing that liveth shall be food for you; like the green herb have I given all of them unto you. Only the life of flesh, its blood, ye shall not eat. For surely your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man. And you, be fruitful, and multiply; increase mightily upon the earth, and multiply therein.

And God spake unto Noah, and to his sons with him, saying: And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, the fowl, the cattle, and every beast of the earth that is with you; whatsoever goeth forth from the ark, every beast of the earth. For I do establish my covenant with you, that all flesh shall no more be cut off by the waters of the flood, neither shall there any more be a flood to destroy the earth.

And God said: This is the token of the covenant

which I make between me and you and every living creature that is with you, for perpetual generations. My bow have I set in the clouds, that it may be a token of a covenant between me and the earth. And it shall come to pass, when I cause clouds to gather above the earth, and the bow appeareth in the clouds, I will remember my covenant, which is between me and you and all living creatures—all flesh,—and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the clouds that I may look upon it, to remember the everlasting covenant between God and every living creature—all flesh that is upon the earth. And God said unto Noah: This is the token of the covenant which I have established between me and all flesh that is upon the earth.

CHAPTER V.

GENESIS, xii.-xiv., xvi.-xix., xxi-xxiii.

ABRAHAM, THE PATRIARCH.

Comes to Canaan—Driven to Egypt by Famine—Denies his Wife through Fear of Pharaoh—Returns to Canaan—Strife between his Herdmen and Lot's—Divides the Land with Lot—Settles at Hebron—Rescues Lot—An Angel Appears—A Son Promised—Sodom and Gomorrah Destroyed—Isaac is Born—Hagar and Ishmael Driven out—Abraham's Sacrifice—Death of Sarah.

JEHOVAH said unto Abraham : Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, for I will make of thee a great nation, and I will bless thee, and make thy name great ; and be thou a blessing. And I will bless them that bless thee, and him that curseth thee will I curse ; and in thee shall all the nations of the earth be blessed. So Abraham went out, as Jehovah had spoken unto him, and Lot went out with him, and they came to the land of Canaan. And Abraham passed through the land to the neighborhood of Shechem, unto the Seer's Oak. Now the Canaanite was then in the land. And Jehovah appeared unto Abraham and said : To thy seed will I give this land ; so he built there an altar to Jehovah, who appeared unto him. And he removed thence to the mountain east of Bethel, and pitched his tent—Bethel on the west and Ai on the east, —and he built there an altar to Jehovah, and called

on Jehovah's name. And Abraham moved his camp in slow journeys to the south of Judah.

Now Sarah, Abraham's wife, bare him no child. And she had an Egyptian handmaid, whose name was Hagar. And Sarah, Abraham's wife, took Hagar, her Egyptian handmaid, and gave her to her husband Abraham to be his wife. And Hagar bare Abraham a son, and Abraham called his son's name, whom Hagar bare, Ishmael.

And there came a famine in the land, and Abraham went down to Egypt to sojourn there, for the famine was sore in the land. And it came to pass, when he was about to enter into Egypt, that he said to Sarah, his wife: Behold now, I know that thou art a woman fair to look upon, and it shall be when the Egyptians see thee, they will say, This is his wife; and they will kill me, but thee they will save alive. Say, I pray thee, that thou art my sister, that it may go well with me for thy sake, and I may live because of thee. And it came to pass, when Abraham was come into Egypt, that the Egyptians saw the woman that she was very fair. And the princes of Pharaoh saw her, and praised her to Pharaoh, so the woman was taken into Pharaoh's house. And he did well unto Abraham for her sake, so that he had sheep, and oxen, and asses, and men-servants, and maid-servants, and she-asses, and camels.

But Jehovah plagued Pharaoh and his house with great plagues because of Sarah, Abraham's wife. Then Pharaoh called Abraham, and said: What is this that thou hast done to me? Why didst thou not tell me that she was thy wife? Why didst thou say, She is my sister, so that I took her to me to wife? And now behold thy wife. Take her and go. And Pharaoh commanded his

men concerning him, and they sent him away, and his wife, and all that he had.

And Abraham went up out of Egypt, he and his wife, and all that he had, and Lot with him, to the south of Judah. And Abraham was very rich in cattle, in silver, and in gold. And he went by slow journeys from the south of Judah as far as Bethel, where his tent had been before, between Bethel and Ai, to the place of the altar which he had made there before, and there Abraham called on Jehovah's name.

Now Lot also, who went with Abraham, had flocks and herds and tents. And the land was not able to bear them dwelling together, for their substance was so great that they could not dwell together. And there was a strife between the herdmen of Abraham's cattle and the herdmen of Lot's cattle. And Abraham said to Lot: Let there be no strife, I pray thee, between thee and me, and between thy herdmen and my herdmen, for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left, I will take the right. Or if thou wilt take the right, I will take the left.

And Lot lifted up his eyes and saw all the valley of the Jordan as thou goest to Zoar, that it was all well-watered, like the garden of Jehovah, like the land of Egypt. So Lot chose him all the valley of the Jordan. And Lot journeyed eastward, and they separated the one from the other. Abraham dwelt in the land of Canaan, and Lot dwelt among the cities of the valley of the Jordan, pitching his tent as far as Sodom.

And after Lot was separated from him, Jehovah said to Abraham: Lift up thine eyes, and from the place where thou art, look northward, and southward, and

eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed like the dust of the earth; if one can count the dust of the earth, thy seed also shall be counted. Arise, walk through the land in the length of it and in the breadth of it, for to thee will I give it. And Abraham removed his tent, and came and dwelt at the Oaks of Mamre—which are at Hebron,—and built there an altar to Jehovah.

Now it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations, that the kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela served Chedorlaomer king of Elam twelve years, but in the thirteenth year they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim in Ashteroth-Karnaim, and the Zuzim in Ham, and the Emim, in the valley of Kiri-athaim, and the Horites in their mountain, Seir, unto El-Paran, which is by the wilderness. And they returned and came to the Well of Judgment—which is Kadesh,—and smote all the country of the Amalekites, and also the Amorites that dwelt in Hazezon-Tamar. Then went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela—which is Zoar,—and joined battle with them in the valley of Siddim, with Chedorlaomer king of Elam, and Tidal king of nations, and Amraphel, king of Shinar, and Arioch king of Ellasar; four kings against five. Now the valley of Siddim was full of asphalt pits, and as the kings of Sodom and Gomorrah fled they fell therein. And they that remained fled to the mountain. Then

they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abraham's brother's son, who dwelt in Sodom, and his goods, and departed.

And there came one that had escaped, and told Abraham the Hebrew. Now he dwelt at the Oaks of Mamre the Amorite, brother of Eschol, and brother of Aner; and these were confederate with Abraham. And when Abraham heard that his kinsman was taken captive, he led forth his trained men—those born in his house,—three hundred and eighteen, and pursued unto Dan. And he divided himself against them by night, he and his men, and smote them, and pursued them unto Hobah—which is north of Damascus. And he brought back all the goods, and also Lot his kinsman and his goods he brought back, and likewise the women and the people.

And the king of Sodom went out to meet him after his return from smiting Chedorlaomer and the kings that were with him, to the valley of Shaveh—which is the King's Dale. And Melchizedek, king of Salem, brought forth bread and wine. Now he was the priest of the most high God. And he blessed him, and said: Blessed be Abraham of the most high God, possessor of heaven and earth, and blessed be the most high God, who hath delivered thine enemies into thy hand. And he gave him a tenth of all. And the king of Sodom said to Abraham: Give me the persons, but the goods take thou. And Abraham said to the king of Sodom: I have lifted up mine hand to Jehovah, the most high God, possessor of heaven and earth, that from a thread even to a sandal strap I will not take ought that is thine, lest thou shouldest say, I have made Abraham rich;

save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eschol, and Mamre; let them take their portion.

Now the men of Sodom were wicked, sinners against Jehovah exceedingly. And Jehovah appeared unto Abraham at the Oaks of Mamre, as he sat at the tent-door in the heat of the day. For he lifted up his eyes and looked, and, lo, three men standing over against him. And he saw them, and ran to meet them from the tent-door, and bowed himself to the ground, and said: My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let, now, a little water be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread that ye may stay yourselves, forasmuch as ye are come to your servant; after that ye shall pass on. And they said: So do, as thou hast said. And Abraham hastened to the tent to Sarah, and said: Take quickly three measures of fine meal, knead it, and make cakes. And Abraham ran to the herd, and fetched a calf, tender and good, and gave it to a man-servant, and he hasted to dress it. Then he took curds and milk, and the calf which he had dressed, and set them before them, and he stood by them under the tree while they did eat.

And they said to him: Where is Sarah thy wife? And he said: Behold, she is in the tent. And He said: I will surely return unto thee when the season returneth, and, lo, Sarah thy wife shall have a son. Now Sarah was hearkening at the tent-door, for it was behind Him. And Abraham and Sarah were old, well stricken in years; therefore Sarah laughed within herself. And Jehovah said to Abraham: Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, who am old? Is any

thing too hard for Jehovah? At the time appointed I will return unto thee, when the season returneth, and Sarah shall have a son. Then Sarah denied, saying: I laughed not; for she was afraid. But He said: Nay, but thou didst laugh.

And the men rose up thence, and Abraham went with them to bring them on their way; and they looked down upon Sodom. And Jehovah said: Shall I hide from Abraham the thing which I will do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him, to the end that he might command his children and his household after him, that they should keep the way of Jehovah, to do justice and judgment, that Jehovah may bring upon Abraham that which he hath spoken of him. And Jehovah said: The cry against Sodom and Gomorrah, surely it is great; and their sin, surely it is grievous exceedingly. I will go down now and see whether they have done altogether according to the cry against them which is come unto me; and if not, I will know.

And the men set their faces thence, and went to Sodom, but Abraham still stood before Jehovah. And Abraham drew near, and said: Wilt thou verily destroy the righteous with the wicked? Peradventure there be fifty righteous men within the city; wilt thou verily destroy, and not spare the place because of the fifty righteous men that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked, that the righteous should become as the wicked; that be far from thee. Shall not the judge of all the earth do right? And Jehovah said: If I find in Sodom fifty righteous men within the city, then will I spare the whole place for their sake.

And Abraham answered, and said: Behold, now, I have taken upon me to speak unto the Lord, and I am dust and ashes. Peradventure there shall lack of the fifty righteous five; wilt thou for lack of five destroy the whole city? And He said: I will not destroy it, if I find there forty and five.

And he spake unto Him yet again, and said: Peradventure there shall be found there forty. And He said: I will not do it for the forty's sake.

And he said: Oh, let not the Lord be angry for that I speak: Peradventure there shall be found there thirty. And He said: I will not do it, if I find there thirty.

Then he said: Behold, now, I have taken upon me to speak unto the Lord. Peradventure there shall be found there twenty. And He said: I will not destroy it for the twenty's sake.

And he said: Oh, let not the Lord be angry for that I speak yet but this once. Peradventure there shall be found there ten. And He said: I will not destroy it for the ten's sake. And Jehovah departed when he had left speaking unto Abraham, and Abraham returned to his place.

And the two angels came to Sodom at even. Now Lot sat at the gate of Sodom. And Lot saw them and rose to meet them, and bowed himself with his face to the earth. And he said: Behold now, my lords, turn in, I pray you, to your servant's house, and tarry the night, and wash your feet, and ye shall rise betimes and go on your way. And they said: Nay, but in the street will we lodge. But he pressed them greatly, so they turned in unto him, and entered into his house, and he made them a supper, and baked unleavened cakes, and they did eat.

And the men said to Lot: Hast thou here any besides? Thy sons-in-law, and thy daughters, and whatsoever thou hast in the city, bring out of the place; for we will destroy this place, for the cry against them is waxen great in the presence of Jehovah, and Jehovah hath sent us to destroy it. Then Lot went out and spake to his sons-in-law, who had married his daughters, and said: Up, get you out of this place, for Jehovah will destroy the city. But to his sons-in-law he seemed like one that mocked. And when the dawn arose the angels hastened Lot, saying: Up, take thy wife, and thy two daughters that are with thee, lest thou be consumed in the guilt of the city. But he lingered, so the men laid hold upon his hand, and upon the hand of his wife, and upon the hands of his two daughters—in Jehovah's mercy toward him,—and brought him forth, and set him without the city. And it came to pass, when they had brought them forth without the city, that He said: Escape for thy life. Look not behind thee, neither stay thou in all the valley of the Jordan. Escape to the mountains, lest thou be consumed.

Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire out of heaven, and he overthrew those cities, and all the valley of the Jordan—all the inhabitants of the cities and that which grew upon the ground. And Abraham gat him up early in the morning to the place where he had stood before Jehovah, and looked down upon Sodom and Gomorrah, and upon all the land of the valley of the Jordan, and beheld, and, lo, the smoke of the land went up like the smoke of a furnace.

And Jehovah visited Sarah as he had said, and Jehovah did for Sarah as he had spoken. For Sarah con-

ceived and bare Abraham a son in his old age. And Abraham called the name of his son that was born to him, whom Sarah bare to him, Isaac. Now God had said to Abraham : This is my covenant, which ye shall keep between me and you and thy seed after thee : Every man-child among you shall be circumcised. He that is eight days old among you shall be circumcised, every man-child, he that is born in the house, or bought with money of a stranger. So Abraham circumcised his son Isaac when he was eight days old. And the child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned.

And Sarah saw the son of Hagar, the Egyptian, whom she had borne unto Abraham, at play. Then she said to Abraham : Cast out this bondwoman and her son, for the son of this bondwoman shall not inherit with my son, with Isaac. But the thing was very grievous in the eyes of Abraham because of his son. Then God said to Abraham : Let it not be grievous in thine eyes concerning the lad, and concerning thy bondwoman. In all that Sarah saith to thee, hearken to her voice ; for in Isaac shall thy seed be called. And the son of the bondwoman will I also make into a nation ; for thy seed is he. And Abraham rose up early in the morning, and took bread, and a skin of water, and gave it to Hagar—putting it on her shoulder—and her child, and sent her away. And she departed and wandered in the wilderness of Beersheba.

And the water in the skin was spent, and she cast the child under one of the bushes, and went and sat over against him, about the distance of a bowshot ; for she said : Let me not see the death of the child. So she sat over against him, and lifted up her voice and wept.

And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said to her: What aileth thee, Hagar? Fear not, for God hath hearkened to the voice of the lad where he is. Arise, lift up the lad and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water. And she went and filled the skin with water, and gave the lad to drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And his mother took him a wife out of the land of Egypt.

And it came to pass after these things that God did prove Abraham. And he said to him: Abraham; and he said: Here am I. And God said: Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains, which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and set forth; and upon the third day he came unto the place of which God had told him. And Abraham lifted up his eyes and saw the place afar off. And Abraham said to his young men: Abide ye here with the ass, and I and the lad will go yonder, and worship, and come again to you. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; but he took in his hand the fire and the knife; and they went both of them together.

Then Isaac spake to Abraham, his father, and said: My father; and he said: Here am I, my son. And he said: Behold, the fire and the wood, but where is the lamb for a burnt offering? And Abraham said: God

will provide the lamb for a burnt-offering, my son. So they went both of them together.

And they came to the place which God had told him of, and Abraham built there the altar, and laid the wood in order, and bound Isaac, his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand and took the knife to slay his son. But the angel of Jehovah called to him out of heaven, and said: Abraham, Abraham. And he said: Here am I. And He said: Stretch not forth thine hand against the lad, neither do thou ought unto him. Surely now I know that thou fearest God, for thou hast not withheld thy son, thine only son, from me. Then Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in the thicket by its horns. And Abraham went and took the ram and offered him up for a burnt-offering in the stead of his son.

And an angel of Jehovah called to Abraham a second time out of heaven, and said: By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, therefore will I greatly bless thee, and mightily multiply thy seed, like the stars of heaven, or like the sand which is upon the shore of the sea; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed; because thou didst hearken to my voice.

And Sarah died in the city of Arba—that is, Hebron—in the land of Canaan, and Abraham came to mourn for Sarah, and to weep for her. And Abraham rose up from before his dead, and spake to the children of Heth, saying: A stranger and a sojourner am I among you; give me a burying-place among you, that I may bury my

dead from before me. And the children of Heth answered Abraham, saying: We pray thee, hear us, my lord; a prince of God art thou among us. In the choice of our sepulchres bury thy dead. None of us shall withhold from thee his sepulchre but that thou mayest bury thy dead. And Abraham rose up and bowed himself to the people of the land, the children of Heth, and spake with them, saying: If it be your mind that I bury my dead from before me, hear me, and intreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which is his, which is in the end of his field. For its full price let him give it me among you for a burying-place. Now Ephron was sitting among the children of Heth. And Ephron the Hittite answered Abraham in the hearing of the children of Heth, all that used to go in at the gate of his city, saying: Nay, my lord, hear me. The field give I thee, and the cave that is therein, to thee I give it. In the presence of the children of my people give I it thee. Bury thy dead. And Abraham bowed himself down before the children of Heth, and spake to Ephron in the hearing of the people of the land, saying: But if thou wilt, I pray thee hear me. I have given the price of the field. Take it of me, and I will bury my dead there. And Ephron answered Abraham, saying: I pray thee, my lord, hear me. A piece of land worth four hundred shekels of silver—what is that between thee and me? Bury therefore thy dead. Then Abraham weighed to Ephron the silver which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

So the field of Ephron, which was in Machpelah, which is before Mamre—the field, and the cave which

was therein, and all the trees that were in the field, that were in all its circuit round about—was made sure to Abraham for a possession in the presence of the children of Heth, all that used to enter into the gate of the city. And after this Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre—that is, Hebron—in the land of Canaan. And the field, and the cave that is therein, were made sure to Abraham for a burying-place by the children of Heth.

CHAPTER VI.

GENESIS, xxiv.–xxvii.

ISAAC, THE PATRIARCH.

The Embassy—The Wooing of Rebekah—The Betrothal—Death of Abraham—Strife with the Philistines—Birth of Esau and Jacob—Esau Sells his Birthright—Jacob Steals the Blessing—Jacob's Blessing—Esau's Curse—Esau's Hatred.

Now Abraham was old, well stricken in age; and Jehovah had blessed Abraham in all things. And Abraham said to his slave, the elder of his house, that ruled over all that he had: Put thy hand under my thigh; that I may make thee swear by Jehovah, the God of heaven and the God of the earth, that thou shalt not take a wife for my son of the daughters of the Canaanites, among whom I dwell; but unto my country, and to my kindred shalt thou go, and take a wife for my son Isaac. And the slave said to him: Peradventure the woman will not be willing to follow me unto this land; must I needs bring thy son again unto the land whence thou camest? And Abraham said to him: Beware that thou bring not my son thither again. Jehovah, the God of heaven, that took me from my father's house, and from the land of my nativity, and that spake to me, and that sware unto me, saying: To thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife for my son thence. And if the woman be not willing to follow thee, then

shalt thou be clear from this mine oath; only thou shalt not bring my son thither again. And the slave put his hand under the thigh of Abraham his master, and sware to him concerning this matter.

Then the slave took ten camels, of the camels of his master, and departed; and of the goods of his master he took all kinds in his hand; and he set out, and went to Mesopotamia, unto the city of Nahor. And he made his camels kneel down without the city by the well of water toward eventide, at the time that the women go out to draw water. And he said: Jehovah, God of my master Abraham, send me, I pray thee, good speed this day, and shew kindness to my master Abraham. Behold, I stand by the fountain of water; and the daughters of the men of the city come out to draw water: may the damsel to whom I shall say: Let down thy pitcher, I pray thee, that I may drink; and who shall say: Drink, and I will give thy camels drink also, be she whom thou hast appointed for thy servant Isaac; and thereby shall I know that thou shewest kindness to my master.

And it came to pass, before he had done speaking, that, behold, Rebekah came out—who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother—with her pitcher upon her shoulder. And the damsel was a virgin very fair to look upon. And she went down to the fountain, and filled her pitcher, and came up. And the slave ran to meet her, and said: Let me sip, I pray thee, a little water from thy pitcher. And she said: Drink, my lord; and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said: For thy camels also will I draw water, until they have done drinking. So she hasted, and emptied her pitcher

into the trough, and ran again unto the well to draw, and drew for all his camels. And the man watched her, saying nought, to know whether Jehovah had prospered his journey or no. And it came to pass, when the camels had done drinking, that the man took a golden ring of half a shekel weight, and put it upon her nose, and two bracelets on her arms of ten shekels weight of gold. And he said: Whose daughter art thou? Tell me, I pray thee. Is there in thy father's house room for us to lodge in? And she said to him: I am the daughter of Bethuel the son of Milcah, whom she bare to Nahor. She said moreover unto him: We have both straw and provender in plenty, and room to lodge in. Then the man bowed himself, and worshipped Jehovah; and said: Blessed be Jehovah, the God of my master Abraham, who hath not failed in his mercy and his truth toward my master. It is Jehovah that hath led me in my way to the house of my master's brethren. And the damsel ran, and told them of her mother's house these things.

Now Rebekah had a brother, and his name was Laban. And it came to pass, when he saw the nose ring, and the bracelets on his sister's arms, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he went unto the man; and, behold, he stood by the camels at the fountain. And he said: Come in, thou blessed of Jehovah; wherefore standest thou without? for I have prepared the house, and room for the camels. And he brought the man into the house, and ungirded the camels, and gave straw and provender for the camels, and water to wash his feet and the men's feet that were with him. And there was set meat before him to eat; but he said: I will not eat, until I have told mine errand. And Laban said: Speak on.

And he said: Abraham's servant am I. And Jehovah hath blessed my master exceedingly, and he is become great; and he hath given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels and asses. And Sarah my master's wife bare a son to my master when she was old; and to him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell; but unto my father's house shalt thou go, and to my kindred, and take a wife for my son. And I said to my master, Peradventure the woman will not follow me. And he said to me, Jehovah, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house. In this case shalt thou be clear from mine oath; if thou comest to my kindred, and they will not give her to thee, then thou shalt be clear from mine oath. And I came this day unto the fountain, and said, Jehovah, God of my master Abraham, I pray thee prosper my journey upon which I go. Behold, I stand by the fountain of water; may the maid that cometh forth to draw water, to whom I say, Give me, I pray thee, a little water from thy pitcher to drink; and who sayeth to me, Both drink thou, and I will also draw for thy camels: may she be the woman whom Jehovah hath appointed for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder, and went down unto the fountain, and drew water; and I said to her, Let me drink, I pray thee. And she hasted, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also. So I drank, and she gave the camels

drink also. Then I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare to him. And I put the ring upon her nose, and the bracelets on her arms. And I bowed myself, and worshipped Jehovah, and blessed Jehovah, the God of my master Abraham, who had led me in the right way to take my master's brother's daughter for his son. And now if ye will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand, or to the left.

Then Laban and Bethuel answered and said: The thing proceedeth from Jehovah; we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as Jehovah hath spoken. And it came to pass, that, when Abraham's servant heard their words, he bowed himself to the earth before Jehovah. And he brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah. He gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night.

Then they rose up in the morning, and he said: Send me away unto my master. But her brother and her mother said: Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said to them: Hinder me not, seeing Jehovah hath prospered my journey; send me away that I may go to my master. And they said: We will call the damsel, and ask at her mouth. So they called Rebekah, and said to her: Wilt thou go with this man? And she said: I will go. Then they sent away Rebekah their sister, and her nurse, and Abraham's slave, and his men. And they blessed Rebekah, and said to her:

Our sister, thou ;
Be thousand myriads ;
And may thy seed
Possess its haters' gate.

Then Rebekah set forth, and her damsels, and rode upon the camels, and followed the man. So the slave took Rebekah, and went his way.

And Isaac went out to mourn in the field toward eventide ; and he lifted up his eyes, and saw, and, behold, camels coming. And Rebekah lifted up her eyes, and saw Isaac, and alighted off the camel. And she said to the slave : What man is this that walketh in the field to meet us ? And the slave said : It is my master. And she took her veil, and covered herself. Then the slave told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife ; and he loved her. And Isaac was comforted after his mother's death.

And Abraham gave all that he had to Isaac. And Abraham gave up the ghost, and died in a good old age, an old man, and full of years ; and was gathered to his people. And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre ; the field which Abraham purchased of the children of Heth. There was Abraham buried, and Sarah his wife.

And it came to pass after the death of Abraham, that God blessed Isaac his son ; and Isaac dwelt by the well Lahai-roi. Then there came a famine in the land, besides the first famine that came in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And Jehovah appeared to him, and said : Go not down into Egypt ; sojourn in this land, and I

will be with thee, and will bless thee ; for to thee, and to thy seed, I will give all these lands, and I will perform the oath which I sware to Abraham thy father ; and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands ; and in thy seed shall all the nations of the earth be blessed ; because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. And Isaac dwelt in Gerar. And Isaac sowed in that land, and received in the same year an hundred-fold ; for Jehovah blessed him. And the man waxed great, and grew ever greater and greater, until he was become very great. And he had possessions of flocks, and possessions of herds, and many slaves ; and the Philistines envied him.

Then Abimelech said to Isaac : Go from us ; for thou art much mightier than we. And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there. And Isaac's servants digged in the valley, and found there a well of living water. But the herdmen of Gerar strove with Isaac's herdmen, saying : The water is ours. So he called the name of the well Contention ; because they contended with him. And they digged another well, and they strove for that also ; and he called the name of it Enmity. And he removed thence, and digged another well ; and for that they strove not ; so he called the name of it Room ; for he said : Because now Jehovah hath made room for us, that we may be fruitful in the land. And he went up thence to Beer-sheba. And Jehovah appeared unto him the same night, and said : I am the God of Abraham thy father ; fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he builded an altar there, and called upon the name of Jehovah, and pitched

his tent there; and there Isaac's servants digged a well.

And Isaac intreated Jehovah for his wife, because she was barren. And Jehovah was intreated of him, and Rebekah his wife conceived. And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came forth red, all over like a hairy garment; and they called his name Esau. And after that came forth his brother, and his hand had hold on Esau's heel; and his name was called Jacob (Supplanter). And the boys grew; and Esau became a cunning hunter, a man of the field; but Jacob, a quiet man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob.

Now Jacob was cooking pottage; and Esau came in from the field, and he was faint. And Esau said to Jacob: Give me to eat, I pray thee, of that red thing there; for I am faint. And Jacob said: Sell me this day thy birthright. And Esau said: Behold, I am at the point to die; and what profit is this birthright to me? And Jacob said: Swear to me this day. And he sware to him; and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright.

And it came to pass, when Isaac was old, and his eyes were dim, so that he could not see, that he called Esau his elder son, and said to him: My son; and he said to him: Here am I. And he said: Behold now I am old, I know not the day of my death. Take, therefore, thy weapons, thy coulter and thy bow, and go out to the field, and take me some venison; and make me savory meat, such as I do love, and bring it to me, that I may eat; that my soul may bless thee before I die.

Now Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison to bring. And Rebekah spake to Jacob her son, saying: Behold, I heard thy father speak to Esau thy brother, saying, Bring me venison, and make me savory meat, that I may eat, and bless thee before Jehovah before my death. Now, therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth; and thou shalt bring it to thy father, that he may eat, so that he may bless thee before his death. But Jacob said to Rebekah his mother: Behold, Esau my brother is a hairy man, and I am a smooth man. Peradventure my father will feel me, and I shall seem to him a deceiver; so shall I bring a curse upon me, and not a blessing. And his mother said to him: Upon me be thy curse, my son; only obey my voice, and go fetch me them. And he went, and fetched, and brought them to his mother; and his mother made savory meat, such as his father loved. And Rebekah took the goodly raiment of Esau her elder son, which was with her in the house, and clothed Jacob her younger son; and the skins of the kids of the goats she put upon his hands and upon the smooth of his neck; and she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob.

And Jacob came unto his father, and said: My father. And he said: Here am I; who art thou, my son? And Jacob said to his father: I am Esau thy firstborn; I have done according as thou badest me; arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said to his son: How is it that thou

hast found it so quickly, my son? And he said: Because Jehovah thy God sent me good speed. And Isaac said to Jacob: Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or no. And Jacob went near unto Isaac his father; and he felt him, and said: The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, like his brother Esau's hands. And he said: Art thou my very son Esau? And Jacob said: I am. And he said: Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat; and he brought him wine, and he drank. And Isaac his father said to him: Come near now, and kiss me, my son. And he came near, and kissed him; and Isaac smelled the smell of his raiment, and blessed him, and said:

See, the smell of my son
Is as the smell of a field which Jehovah hath blessed.
And God give thee of the dew of heaven,
And of the fatness of the earth,
And corn and wine in plenty:
Let peoples serve thee,
And nations bow down to thee:
Be lord over thy brethren,
And let thy mother's sons bow down to thee.
Cursed be he that curseth thee,
And blessed be he that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also made savory meat, and brought it unto his father; and said

to his father: Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said to him: Who art thou? And he said: I am thy son, thy firstborn, Esau. And Isaac trembled very exceedingly, and said: Who then is he that took venison, and brought it me, that I did eat of all before thou camest, and have blessed him? Yea, blessed shall he be. And it came to pass, when Esau heard the words of his father, that he cried with a great and exceeding bitter cry, and said to his father: Bless me, even me also, O my father. And he said: Thy brother came with guile, and hath taken away thy blessing. And Esau said: Is not he rightly named Jacob? for he hath supplanted me these two times. He took away my birthright; and, behold, now he hath taken away my blessing. And he said: Hast thou not reserved a blessing for me? And Isaac answered and said to Esau: Behold, lord have I made him over thee, and all his brethren have I given him for slaves, and with corn and wine have I sustained him; and what then shall I do for thee, my son? And Esau said to his father: Hast thou but one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said to him:

Behold, far from the fatness of the earth shall be thy dwelling,
And from the dew of heaven above;
And by the sword shalt thou live,
And thy brother shalt thou serve;
But it shall be, when thou strugglest,
That thou shalt shake his yoke from off thy neck.

And Esau hated Jacob because of the blessing wherewith his father had blessed him; and Esau said in his

heart: The days of mourning for my father are at hand; then will I slay my brother Jacob. And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said to him: Behold, thy brother Esau doth comfort himself, purposing to kill thee. Now, therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him; then I will send and fetch thee thence. Why should I be bereaved of you both in one day?

CHAPTER VII.

GENESIS, xxviii.–xxxiii., xxxv.

JACOB, THE PATRIARCH.

Jacob's Ladder — Meeting with Rachel — Laban's Wages — Jacob's Flight—The Pursuit—The Stolen Gods—Treaty with Laban—Afraid of Esau—Wrestling with God—Peace with Esau—Putting away Strange Gods—Ben-oni and Benjamin.

Now Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of that place, and put it for his pillow, and lay down in that place to sleep. And he dreamed, and, behold, a ladder set up on the earth, and the top of it reaching to heaven; and, behold, the angels of God ascending and descending on it. And, behold, Jehovah stood above it, and said: I am Jehovah, the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee I will give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread westward, and eastward, and northward, and southward; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that whereof I have spoken to thee. And Jacob awaked out of his sleep, and said: Surely Jehovah is in this place; and I knew it not. And he was afraid,

and said: How dreadful is this place! This is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el (House of God). And Jacob vowed a vow, saying: If God will be with me, and will keep me in this journey that I go, and will give me bread to eat, and raiment to put on, so that I come again in safety to my father's house, then shall Jehovah be my God, and this stone, which I have set up for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth to thee.

Then Jacob went on his way, and came to the land of the children of the east. And he looked, and, behold, a well in the field, and, lo, three flocks of sheep lying there by it—for out of that well they watered the flocks,—and a great stone upon the well's mouth. And thither all the flocks were wont to gather; and they would roll the stone from the well's mouth, and water the sheep, and put the stone again upon the well's mouth in its place. And Jacob said to them: My brethren, whence are ye? And they said: From Haran are we. And he said to them: Know ye Laban the son of Nahor? And they said: We know him. And he said to them: Is it well with him? And they said: It is well; and, behold, Rachel his daughter cometh with the sheep. And Jacob said: Lo, it is yet high day; it is not time that the cattle should be gathered together. Water ye the sheep, and go and feed them. And they said: We cannot, until all the flocks be gathered together, and they roll the stone from the well's mouth; then we water the sheep. While he yet spake with them, Rachel came with her father's

sheep; for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob drew near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice and wept. And Jacob told Rachel that he was her father's kinsman, and that he was Rebekah's son; and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house.

Then Jacob told Laban all that had come to pass. And Laban said to him: Surely thou art my bone and my flesh. And Jacob abode with him the space of a month. Then Laban said to him: Because thou art my kinsman, shouldest thou therefore serve me for nought? Tell me, what shall thy wages be? Now Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. Leah was weak-eyed; but Rachel was beautiful and well favored. And Jacob loved Rachel; and he said: I will serve thee seven years for Rachel thy younger daughter. And Laban said: It is better that I give her to thee, than that I should give her to another man; abide with me. And Jacob served for Rachel seven years; and they seemed to him but a few days for the love he bore her.

Then Jacob said to Laban: Give me my wife, for my days are fulfilled. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him. And Laban gave his daughter Leah Zilpah, his maid, to be her handmaid. And it came to

pass in the morning that, behold, it was Leah. And Jacob said to Laban: What is this thou hast done to me? Did not I serve with thee for Rachel? Wherefore, then, hast thou deceived me? And Laban said: It is not so done in our place, to give the younger before the firstborn. Fulfil her week, and we will give thee the other also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week; and Laban gave him Rachel his daughter to wife. And he gave to Rachel his daughter Bilhah, his maid, to be her handmaid. And Jacob loved Rachel more than Leah, and served with him yet seven other years.

And it came to pass after Rachel had borne Joseph, that Jacob said to Laban: Send me away, that I may go unto mine own place, and to my country. Give me my wives and my children for whom I have served thee, and let me go; for thou knowest my service wherewith I have served thee. But Laban said to him: If now I have found favor in thine eyes, tarry; for I have divined that Jehovah hath blessed me for thy sake. So Jacob still fed and kept the flocks of Laban, his father-in-law. And the man increased exceedingly, and had large flocks, and maid-servants and men-servants, and camels and asses.

Then Jacob heard the words of Laban's sons, saying: Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this wealth. And Jacob beheld the face of Laban, and, behold, it was not toward him as before. And Jehovah said to Jacob: Return unto the land of thy fathers, and to thy kindred; and I will be with thee. And Jacob sent and called Rachel and Leah to the field unto his flock, and said to

them : I see your father's face, that it is not toward me as before ; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages many times ; but God suffered him not to hurt me. And the angel of God said to me in a dream : Jacob ; and I said : Here am I. And he said : I have seen all that Laban doeth unto thee. I am the God of Beth-el, where thou anointedst a pillar, where thou didst vow a vow to me ; now arise, get thee out from this land, and return unto the land of thy nativity. And Rachel and Leah answered and said to him : Is there yet any portion or inheritance for us in our father's house ? Are we not counted of him strangers ? for he hath sold us, and hath also quite devoured our price. Therefore all the riches which God hath taken away from our father, that is ours and our children's ; now then, whatsoever God hath said unto thee, do.

Then Jacob rose up, and set his sons and his wives upon the camels ; and he carried away all his cattle, and all his substance which he had gathered, the cattle of his getting, which he had gotten in Paddan-aram, for to go to Isaac his father unto the land of Canaan. Now Laban was gone to shear his sheep. And Jacob stole away unawares to Laban the Syrian, and fled with all that he had. And he set forth, and passed over the river Euphrates, and set his face toward the mountains of Gilead.

And it was told Laban on the third day that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey ; and he overtook him in the mountains of Gilead. And God came to Laban the Syrian in a dream of the night, and said to him: Take

heed to thyself that thou speak not to Jacob either good or bad. So Laban came up with Jacob. Now Jacob had pitched his tent in the mountains; Laban also with his brethren pitched in the mountains of Gilead. And Laban said to Jacob: What has thou done, that thou hast stolen away unawares to me, and carried away my daughters as captives of the sword? Wherefore didst thou flee secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp; and didst not suffer me to kiss my sons and my daughters? Verily thou hast done foolishly. It is in the power of my hand to do you hurt; but the God of your father spake to me yesternight, saying: Take heed to thyself that thou speak not to Jacob either good or bad. And now, thou wouldest needs be gone, because thou longedst sore after thy father's house, but wherefore hast thou stolen my gods? And Jacob answered and said to Laban: Because I was afraid; for I said, lest thou take by force thy daughters from me. And Jacob said: With whomsoever thou findest thy gods, he shall not live. Before our brethren seek thou out what is thine with me, and take it to thee. Now Rachel had stolen her father's teraphim, but Jacob knew not that Rachel had stolen them. And Laban went into Jacob's tent, and into the tent of the two maid-servants, and into Leah's tent; but he found them not. And he went out of Leah's tent, and entered into Rachel's tent. Now Rachel had taken the teraphim, and put them in the camel's furniture, and sat upon them. So Laban searched all the tent, but found them not. Then Jacob was wroth, and chode with Laban; and Jacob said to Laban: What is my trespass? What is my sin, that thou hast hotly pursued after me? Whereas thou hast searched

all my goods, what hast thou found of all thy household stuff? Set it here before my brethren and thy brethren, that they may judge betwixt us two. This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flocks have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it, whether stolen by day or stolen by night. In the day the drought consumed me, and the frost by night; and my sleep fled from mine eyes. These twenty years have I been in thy house; I served thee fourteen years for thy two daughters, and six years for thy flock; and thou hast changed my wages many times. Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely now hadst thou sent me empty away. God hath seen mine affliction and the labor of my hands, and he rebuked thee yesternight.

Then Laban answered and said to Jacob: The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that thou seest is mine; and what can I do this day unto these my daughters, or unto their children which they have borne? And now come, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob said to his brethren: Gather stones. And they took stones, and made an heap; and they did eat there upon the heap. And Laban said: This heap be witness between me and thee this day. And he said: Jehovah watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. And Laban said to Jacob: Behold this heap which I have

cast up betwixt me and thee. This heap be witness that I will not pass over this heap to thee, and that thou shalt not pass over this heap unto me for harm. The God of Abraham, and the God of Nahor, judge betwixt us. And Jacob sware by the Fear of his father Isaac. Then Jacob offered a sacrifice in the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them; and Laban departed, and returned unto his place. And Jacob went on his way.

Then Jacob sent messengers before him to Esau his brother unto the land of Seir. And he commanded them, saying: Thus shall ye speak to my Lord Esau; Thus saith thy servant Jacob, With Laban have I sojourned, and lingered until now. And I have oxen, and asses, and flocks, and men-servants and maid-servants; and I have sent to tell my lord, that I may find grace in thy sight. And the messenger returned to Jacob, saying: We came to thy brother Esau, and he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and was distressed. And he divided the people that was with him, and the flocks, and the herds, and the camels, into two bands; and he said: If Esau come to the one band, and smite it, then the band which is left shall escape. And Jacob said: O God of my father Abraham, and God of my father Isaac, Jehovah, who saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee; I am not worthy of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the

hand of my brother, from the hand of Esau ; for I fear him, lest he come and smite me, the mother with the children. And thou saidst, I will surely deal well with thee, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

And Jacob lodged there that night ; and he took of that which had come into his hand a present for Esau his brother ; two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals. And he delivered them into the hand of his servants, every drove by itself ; and said to his servants : Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying : When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou ? and whither goest thou ? and whose are these before thee ? then thou shalt say, Thy servant Jacob's ; it is a present sent unto my lord Esau ; and, behold, he himself is behind us. So also commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak to Esau, when ye find him. And say ye, moreover ; Behold, thy servant Jacob is behind us. For he said : I will appease him with the present that goeth before me, and afterward I will see his face ; peradventure he will be favorable unto me. So the present passed over before him. And he took his two wives, and his two handmaids, and his eleven children, and sent them over the ford of Jabbok ; and he sent over all that he had.

Then Jacob was left alone ; and there wrestled a man with him until the breaking of the day. And when He saw that he prevailed not against him, He touched the hollow of his thigh ; and the hollow of Jacob's thigh

was strained, as he wrestled with him. And He said: Let me go, for the day breaketh. But Jacob said: I will not let thee go, except thou bless me. And He said to him: What is thy name? And he said: Jacob. And He said: Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and men, and hast prevailed. And Jacob asked him, and said: Tell me, I pray thee, thy name. And He said: Wherefore is it that thou dost ask after my name? And He blessed him there. And Jacob called the name of the place Peniel (Face of God).

Then Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children to Leah, and Rachel, and the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he himself passed on before them, and bowed himself to the ground seven times, until he came near to his brother. But Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept. Then Esau lifted up his eyes, and saw the women and the children; and said: Who are these with thee? And Jacob said: The children whom God hath graciously given thy servant. Then the handmaids came near, they and their children, and bowed themselves. And Leah also and her children came near, and bowed themselves; and last came Joseph near and Rachel, and they bowed themselves. And Esau said: What meanest thou by all this band which I met? And Jacob said: To find grace in the sight of my lord. But Esau said: I have enough, my brother; keep that thou hast unto thyself. And Jacob said: Nay, I pray thee, if now I have found

grace in thy sight, receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, that thou wast pleased with me. Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

Then Esau said: Let us take our journey, and go, and I will go before thee. But Jacob said to him: My lord knoweth that the children are tender; and that the flocks and herds with me give suck; and if they overdrive them one day, all the flocks will die. Let my lord, I pray thee, pass on before his servant; and I will lead on softly, according to the pace of the cattle that is before me, and according to the pace of the children, until I come unto my lord to Seir. And Esau said: Let me now leave with thee some of the folk that are with me. But Jacob said: What needeth it? Let me find grace in the sight of my lord. So Esau returned that day on his way to Seir. But Jacob journeyed to Succoth.

And Jacob came in safety to the city of Shechem, which is in the land of Canaan, and encamped before the city. And he bought the parcel of ground, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El, the God of Israel.

Then God said to Jacob: Arise, go up to Beth-el, and dwell there; and make there an altar unto God, who appeared to thee when thou fleddest from the face of Esau thy brother. And Jacob said to his household, and to all that were with him: Put away the strange gods that are among you, and purify yourselves, and change your garments, and let us arise, and go up to

Beth-el; for I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave Jacob all the strange gods which were in their hand, and the rings which were in their ears; and Jacob hid them under the oak which was by Shechem. And Jacob came to Luz, which is in the land of Canaan—that is, Beth-el,—he and all the people that were with him. And he built there an altar, and called the place El-beth-el (God of Bethel); because there God appeared to him, when he fled from the face of his brother. And Deborah Rebekah's nurse died, and she was buried below Beth-el under the oak; and the name of it was called the Oak of Weeping.

And God appeared unto Jacob again, after he was come from Paddan-aram, and blessed him. And God said to him: I am God Almighty (El Shaddai). Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he spake with him. And Jacob set up a pillar in the place where he spake with him, a pillar of stone; and he poured out a drink-offering thereon, and poured oil thereon.

Then they journeyed from Beth-el; and there was but a little way to come to Ephrath; and Rachel travailed, and she had hard labor. And it came to pass, when she was in hard labor, that the midwife said to her: Fear not; for this also is a son. And it came to pass, as her soul was in departing—for she died—that she called his name Ben-oni (Son of Sorrow); but his father called him Benjamin (Son of Success). So Rachel died, and was

buried in the way to Ephrath—which is Bethlehem. And Jacob set up a pillar upon her grave. That is the Pillar of Rachel's grave unto this day.

Then Jacob came unto Isaac his father to Mamre, to the city of Arba—which is Hebron. And Isaac gave up the ghost, and died, and was gathered unto his people, old and full of days; and Esau and Jacob his sons buried him.

CHAPTER VIII.

GENESIS, xxxv., xxxvii., xxxix.-xlii.

JOSEPH, THE PATRIARCH (1st).

Joseph's Dreams—Hated by his Brothers—Sold as Slave—Interprets for Pharaoh—Ruler of Egypt—The Famine—Meets his Brothers Once More—The Money in the Sacks.

Now the sons of Jacob were twelve : the sons of Leah—Reuben, Jacob's firstborn, Simeon, Levi, Judah, Issachar, and Zebulun ; and the sons of Zilpah, Leah's handmaid—Gad and Asher ; the sons of Rachel—Joseph and Benjamin ; and the sons of Bilhah, Rachel's handmaid—Dan and Naphtali.

Now Israel loved Joseph more than all his children, because he was the son of his old age ; and he made him a long-sleeved robe, such as they wear who do no labor. And his brethren saw that their father loved him more than all his brethren, and they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and told it to his brethren. And he said to them : Hear, I pray you, this dream which I have dreamed. Behold, we were binding sheaves in the field, and, lo, my sheaf arose, and stood upright ; and, behold, your sheaves came round about, and made obeisance to my sheaf. And his brethren said to him : Shalt thou indeed reign over us ? or shalt thou indeed have dominion over us ? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another

dream, and told it to his father and to his brethren, and said : Behold, I have dreamed another dream ; and, lo, the sun and the moon and eleven stars made obeisance to me. But his father rebuked him, and said to him : What is this dream that thou hast dreamed ? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth ? And his brethren envied him ; but his father kept the saying in mind.

Then his brethren went to feed their father's flock in Shechem. And Israel said to Joseph : Do not thy brethren feed the flock in Shechem ? Come, and I will send thee unto them. And he said to him : Here am I. And Israel said to him : Go now, see whether it be well with thy brethren, and well with the flock ; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a man found him, and, behold, he was wandering in the field ; and the man asked him, saying : What seekest thou ? And he said : I seek my brethren ; tell me, I pray thee, where they feed their flocks. And the man said : They are departed hence ; for I heard them say, Let us go to Dothan. So Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, before he came near unto them, they conspired against him to slay him. And they said one to another : Lo, there cometh this master of dreams. Come now, let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him ; and we shall see what will become of his dreams. But Reuben heard it, and delivered him out of their hand. For Reuben said to them : Shed no blood ; cast him into this pit that is in the wilderness, but lay no

hand upon him—that he might deliver him out of their hand, to restore him to his father. So it came to pass, when Joseph was come unto his brethren, that they stript him of his coat, the long robe that was on him, and took him, and cast him into the pit. Now the pit was empty, there was no water in it. Then they sat down to eat bread. And they lifted up their eyes and looked, and, behold, a caravan of Ishmaelites coming from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said to his brethren: What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened unto him. And they drew and lifted Joseph out of the pit, and sold him to the Ishmaelites for twenty pieces of silver. And when Reuben returned unto the pit, behold, Joseph was not in the pit; and he rent his clothes. And he returned to his brethren, and said: The child is not; and I, whither shall I go?

Then they took Joseph's coat, and killed a he-goat, and dipped the coat in the blood; and brought it to their father, and said: This have we found; look now whether it be thy son's coat or not. And he knew it, and said: It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said: For I will go down to the grave of my son mourning. And his father wept for him. But Joseph was brought down to Egypt, and one of Pharaoh's officers, the captain of the guard,

bought him from the Ishmaelites, who brought him down thither.

Now it came to pass after these things, that the butler of the king of Egypt and his baker offended their lord the king of Egypt. And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard. And the captain of the guard charged Joseph with them, and he served them ; and they continued a season in ward. And they dreamed a dream both of them, each man his dream in one night, each man a dream of meaning, the butler and the baker of the king of Egypt, who were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked Pharaoh's officers that were in ward in his master's house, saying : Wherefore look ye so sadly to-day ? And they said to him : We have dreamed a dream, and there is none to interpret it. And Joseph said to them : Are not interpretations from God ? Tell it me, I pray you. So the chief butler told his dream to Joseph, and said to him : In my dream, behold, a vine was before me ; and on the vine were three branches ; and as it was yet but budding, its blossoms shot forth, and the clusters thereof brought forth ripe grapes. And Pharaoh's cup was in my hand ; and I took the grapes, and pressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand. And Joseph said to him : This is the interpretation of it : the three branches are three days ; yet three days and Pharaoh shall lift up thine head, and restore thee to thine office, and thou shalt give Pharaoh's cup into his hand after the former manner

when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house; for indeed I was stolen away out of the land of the Hebrews.

When the chief baker saw that the interpretation was good, he said to Joseph: I also dreamed, and, behold, three baskets of white bread were on my head; and in the uppermost basket all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said: This is the interpretation thereof: the three baskets are three days; yet three days and Pharaoh shall lift up thy head from off thee, and hang thee on a tree; and the birds shall eat thy flesh from off thee.

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast to all his servants; and he lifted up the head of the chief butler and the head of the chief baker among his servants. And he restored the chief butler to his butlership again; and he gave the cup into Pharaoh's hand. But the chief baker he hanged, as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

And it came to pass at the end of two years, that Pharaoh dreamed, and, behold, he stood by the river Nile. And, behold, there came up out of the river seven kine, well favored and fat-fleshed; and they fed in the reed-grass. And, behold, seven other kine came up after them out of the river, ill favored and lean-fleshed; and stood by the other kine upon the brink of the river. And the ill favored and lean-fleshed kine did eat up the seven well favored and fat kine. And Pharaoh awoke. Then he slept and dreamed a second time. And, behold,

seven ears of corn came up upon one stalk, fat and good. And, behold, seven ears, thin and blasted with the east wind, sprung up after them. And the thin ears swallowed up the seven ears that were fat and full. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the sacred scribes of Egypt, and all the wise men thereof. And Pharaoh told them his dreams; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler to Pharaoh, saying: My faults I must declare this day. Pharaoh was wroth with his servants, and put me in ward in the house of the captain of the guard, me and the chief baker; and we dreamed a dream in one night, I and he; we dreamed each man a dream of meaning. And there was with us there a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was: me they restored unto mine office, and him they hanged.

Then Pharaoh sent and called Joseph; and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said to Joseph: I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that when thou hearest a dream thou canst interpret it. And Joseph answered Pharaoh, saying: It is not in me; God shall give Pharaoh an answer of peace. And Pharaoh spake to Joseph: In my dream, behold, I stood upon the brink of the river Nile. And, behold, there came up out of the river seven kine, fat-fleshed and well favored; and they fed in the reed-

grass. And, behold, seven other kine came up after them, poor and very ill favored and lean-fleshed, such as I never saw in all the land of Egypt for badness. And the lean and ill favored kine did eat up the first seven fat kine; and when they had eaten them up, it could not be known that they had eaten them; for they were still ill favored, as at the beginning. And I awoke. Then I saw in my dream, and, behold, seven ears came up upon one stalk, full and good. And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them; and the thin ears swallowed up the seven good ears. And I told it to the sacred scribes; but there was none that could declare it to me.

Then Joseph said to Pharaoh: The dream of Pharaoh is one; what God is about to do hath he shewed to Pharaoh. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven lean and ill-favored kine that came up after them are seven years, and also the seven empty ears blasted with the east wind; they shall be seven years of famine. That is the thing which I spake to Pharaoh: what God is about to do he hath shewed to Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land. And as concerning the doubling of the dream to Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint overseers over the land, and levy the fifth part of the fruits

of the land of Egypt in the seven plenteous years. And let them gather all the food of these good years that come, and lay up corn under the hand of Pharaoh for food in the cities, and let them keep it. And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said to his servants: Can we find such an one as this, a man in whom is the spirit of God? And Pharaoh said to Joseph: Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou; thou shalt be over my house, and according to thy word shall all my people be ruled; only in the throne will I be greater than thou. And Pharaoh took off his signet-ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him: Bow the knee. So he set him over all the land of Egypt. And Pharaoh said to Joseph: I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphenath-paneah (Sustainer of Life); and he gave him to wife Asenath the daughter of Poti-phera priest of On.

Then Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities; the food of the fields, which were round about every city, laid he up in the same. And Joseph laid up

corn as the sand of the sea, very much, until he left numbering; for it was without number. And to Joseph were born two sons before the years of famine came, whom Asenath the daughter of Poti-phera priest of On bare to him. And Joseph called the name of the first-born Manasseh; and the name of the second called he Ephraim.

Then came the seven years of plenty, that was in the land of Egypt, to an end. And the seven years of dearth began to come, according as Joseph had said; and the famine waxed sore in the land of Egypt. And when all the land of Egypt was famished, the people cried to Pharaoh for bread; and Pharaoh said to all the Egyptians: Go to Joseph; what he saith to you, do. And Joseph opened all the storehouses, and sold to the Egyptians; and there was dearth in all lands, but in all the land of Egypt there was bread. And all countries came into Egypt to Joseph for to buy corn; because the famine was sore in all lands.

Now Jacob saw that there was corn in Egypt, and Jacob said to his sons: Why do ye look one upon another? Behold, I have heard that there is corn in Egypt; get you down thither, and buy for us thence; that we may live, and not die. So Joseph's ten brethren went down to buy corn from Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said: Lest peradventure mischief befall him. And Joseph was the governor over the land; he it was that sold to all the people of the land. And Joseph's brethren came, and bowed down themselves to him with their faces to the earth; and Joseph remembered the dreams which he had dreamed concerning them. Now Joseph knew his brethren, but they knew

not him, and he made himself strange unto them, and spake roughly with them ; and he said to them : Whence come ye ? And they said : From the land of Canaan to buy food. And Joseph said to them : Ye are spies ; to see the nakedness of the land ye are come. And they said to him : Nay, my lord, but to buy food are thy servants come. We are all one man's sons ; we are true men, thy servants are no spies. And he said to them : Nay, but to see the nakedness of the land ye are come. And they said : We thy servants are twelve brethren, the sons of one man in the land of Canaan ; and, behold, the youngest is this day with our father, and one is not. And Joseph said to them : It is even as I spake to you, saying, Ye are spies. Hereby ye shall be proved : by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in ward, that your words may be proved, whether there be truth in you ; or else by the life of Pharaoh surely ye are spies.

Then Joseph put them all together into ward three days. And on the third day he said to them : This do, and live ; for I fear God : if ye be true men, let one of your brethren be bound in your prison-house ; but go ye, carry corn for the famine of your houses ; and bring your youngest brother unto me : so shall your words be verified, and ye shall not die. And they said one to another : We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear ; therefore is this distress come upon us. And Reuben answered them, saying : Spake I not unto you, saying, Do not sin against the child ; and ye would not hear ? His blood, therefore,

behold it is required. And they knew not that Joseph understood them ; for there was an interpreter between them. And he turned himself about from them, and wept. Then he returned to them, and spake with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way. And thus was it done unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the lodging-place, he espied his money ; for, lo, it was in his sack's mouth. And he said to his brethren : My money is restored ; and, lo, it is even in my sack. And their heart failed them, and they turned trembling one to another, saying : What is this that God hath done to us ?

And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them, saying : The man, the lord of the land, spake roughly with us, and took us for spies of the country. And we said to him : We are true men ; we are no spies. We are twelve brethren, sons of our father ; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the land, said to us : Hereby shall I know that ye are true men ; leave one of your brethren with me, and take corn for the famine of your houses, and be gone and bring your youngest brother unto me. Then shall I know that ye are no spies, but that ye are true men ; so will I deliver you your brother, and ye shall traffic in the land. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack : and when they and their father

saw their bundles of money, they were afraid. But Jacob their father said to them: Me have ye bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me. And Reuben spake to his father, saying: Slay my two sons, if I bring him not to thee; deliver him into my hand, and I will bring him to thee again. But Jacob said: My son shall not go down with you; for his brother is dead, and he only is left. If mischief befell him by the way in the which ye go, then should ye bring down my gray hairs with sorrow to the grave.

CHAPTER IX.

GENESIS, xliii.–l.

JOSEPH, THE PATRIARCH (2d).

The Meeting with Benjamin—The Feast—The Divining Cup—Joseph Makes Himself Known—Israel in Egypt—Jacob Blesses Pharaoh—Egyptians Sell Themselves for Corn—Death of Jacob—Fear of the Brothers—Death of Joseph.

Now the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said to them: Go again, buy us a little food. And Judah spake to him, saying: The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food; but if thou wilt not send him, we will not go down; for the man said to us, Ye shall not see my face, except your brother be with you. And Israel said: Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said: The man asked straitly concerning ourselves, and concerning our kindred, saying, Is your father yet alive? have ye a brother? And we answered him accordingly. Could we in any wise know that he would say, Bring your brother down? And Judah said to Israel his father: Send the lad with me, and let us arise and go; that we may live, and not die, both we, and thou, and our little ones. I will be surety for him; of my hand shalt thou require him. If I bring him not unto thee, and set

him before thee, then let me bear the blame with thee for ever. Except we had lingered, surely we had now returned a second time. And their father Israel said to them : If it must be so, do this ; take of the fruits of the land in your vessels, and carry down a present to the man, a little balm, and a little honey, spicery and myrrh, nuts and almonds : and take double money in your hand ; and the money that was returned in the mouth of your sacks carry again in your hand ; peradventure it was an oversight. Take also your brother, and arise, go again unto the man ; and God Almighty (El Shaddai) give you mercy before the man, that he may release unto you your other brother and Benjamin. And I—if I be bereaved, I am bereaved.

Then the men took the present, and they took double money in their hand, and Benjamin ; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the steward of his house : Bring the men home, and slay, and make ready ; for they shall dine with me at noon. And the man did as Joseph bade, and brought the men into Joseph's house. But they were afraid, because they were brought into Joseph's house ; and they said : Because of the money that was returned in our sacks the first time are we brought in ; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and spake to him at the door of the house, and said : O my lord, we came indeed down the first time to buy food ; and it came to pass, when we were come to the lodging-place, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight : but we have

brought it again in our hand. And other money have we brought down in our hand to buy food. We know not who put our money in our sacks. And he said: Peace be to you, fear not; your God, and the God of your father, hath given you treasure in your sacks. I had your money.

Then he brought Simeon out unto them. And the man brought them into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon; for they heard that they should eat bread there. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said: Is your father well, the old man of whom ye spake? Is he yet alive? And they said: Thy servant our father is well, he is yet alive. And they bowed the head, and made obeisance. And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said: Is this your youngest brother, of whom ye spake to me? And he said: God be gracious unto thee, my son. And Joseph made haste—for his heart did yearn upon his brother,—and sought where to weep, and entered into his chamber, and wept there. Then he washed his face, and came out, and refrained himself, and said: Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, who did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews; for that is an abomination to the Egyptians. And when they sat before him, the first-born according to his birthright, and the youngest according to his youth, they marvelled one with an-

other. Then were brought unto them special portions from before him; and Benjamin's portion was five times so much as any of theirs. And they drank, and were merry with him.

Then Joseph commanded the steward of his house, saying: Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And the steward did according to the word that Joseph had spoken.

As soon as the morning was light, the men were sent away, they and their asses. When they were gone out of the city, but were not yet far off, Joseph said to his steward: Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Why have ye stolen my cup, the silver cup? Is not this it in which my lord drinketh, and whereby he also divineth? Ye have done evil in so doing. So the steward overtook them, and spake to them these words. And they said to him: Wherefore speaketh my lord such words as these! Far be it from thy servants to do such a thing. Behold the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan; how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, let him die, and we will be my lord's bondmen. And he said: Yea, according to your words, so let it be; he with whom it is found shall be my bondman; but ye shall be blameless. Then they hasted and took down every man his sack to the ground, and opened every man his sack. And he searched, beginning at the eldest, and leaving at the youngest; and the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house; and he was yet there: and they fell before him on the ground. And Joseph said to them: What deed is this that ye have done? Know ye not that such a man as I can certainly divine? And Judah said: What shall we say unto my lord? What shall we speak? Or how shall we clear ourselves? God hath found out the iniquity of thy servants. Behold, we are my lord's bondmen, both we, and he also in whose hand the cup was found. But Joseph said: Far be it from me to deal thus. The man in whose hand the cup was found, he shall be my bondman: but as for you, get you up in peace unto your father.

Then Judah came near unto him, and said: Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father or a brother? And we said unto my lord, We have a father, an old man, and a little child of his old age; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said to my lord, The lad cannot leave his father; if he should leave him, his father would die. But thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we were come up unto thy servant my father, we told him the words of my lord. Then our father said, Go again, buy us a little food. And we said, We cannot go down. If our youngest brother be with us, then will we go down; for we may not see the man's face,

except our youngest brother be with us. And thy servant my father said to us, Ye know that my wife bare me two sons; and the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since. If ye take this one also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. And now, when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life, it shall come to pass, when he seeth that the lad is not with us, that he will die; and thy servants shall have brought down the gray hairs of thy servant our father with sorrow to the grave. Thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father all my days. Let, therefore, I pray thee, thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad not with me? lest I see the evil that shall come upon my father.

Then Joseph could not refrain himself before all them that stood by him; and he cried: Cause every man to go out from me. And there stood no man with him, while Joseph made himself known to his brethren. And he wept aloud, so that the Egyptians heard, and the house of Pharaoh heard. And Joseph said to his brethren: I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said to his brethren: Come near to me, I pray you. And they came near. And he said: I am Joseph your brother, whom ye sold into Egypt. And now be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. These two years hath the famine been in

the land ; and there are yet five years, in the which there shall be neither ploughing nor harvest. And God sent me before you to preserve you a remnant in the earth. So now it was not you that sent me hither, but God ; and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt. Haste ye, and go up to my father, and say to him, Thus saith thy son Joseph, God hath made me lord of all Egypt ; come down unto me, tarry not, and I will nourish thee ; for there are yet five years of famine ; lest thou come to poverty, thou and thy household, and all that thou hast. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh to you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen ; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept ; and Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them ; and after that his brethren talked with him.

Then the news thereof was heard in Pharaoh's house, saying : Joseph's brethren are come ; and it pleased Pharaoh well, and his servants. And Pharaoh said to Joseph : Say unto thy brethren, This do ye ; lade your beasts, and go, get you unto the land of Canaan ; and take your father and your households, and come unto me ; and I will give you the good things of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ; take wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. And regard not your stuff ; for the good things of all the land of Egypt are yours. And the children of Israel did so ; and Joseph gave them wagons, according to the commandment of Pharaoh, and

gave them provision for the way. To each man among them all he gave changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner: ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and food for his father by the way. And he sent his brethren away, and they departed; and he said to them: See that ye quarrel not by the way.

So they went up out of Egypt, and came into the land of Canaan unto Jacob their father. And they told him, saying: Joseph is yet alive, and he is ruler over all the land of Egypt. But his heart fainted, for he believed them not. Then they told him all the words of Joseph, which he had said to them, and he saw the wagons which Joseph had sent to carry him; and the spirit of Jacob their father revived; and he said: Enough; Joseph my son is yet alive; I will go and see him before I die.

Then Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake to Israel in the visions of the night, and said: Jacob, Jacob. And he said: Here am I. And God said: I am El, the God of thy father. Fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again; but Joseph shall lay his hand upon thine eyes. Then Jacob rose up from Beer-sheba: and the children of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him; his

sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

Then Joseph made ready his chariot, and went up to meet Israel his father, to Goshen ; and he presented himself unto him, and fell on his neck, and wept on his neck a good while. And Israel said to Joseph : Now let me die, since I have seen thy face, that thou art yet alive. And Joseph said to his brethren, and to his father's house : I will go up, and tell Pharaoh, and will say to him, My brethren, and my father's house, who were in the land of Canaan, are come unto me, and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation ? that ye shall say, Herdmen have thy servants been from our youth even until now, both we, and our fathers—that ye may dwell in the land of Goshen. For every shepherd is an abomination unto the Egyptians.

Then Joseph came and told Pharaoh, and said : My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan ; and, behold, they are in the land of Goshen. And from among his brethren he took five men, and presented them unto Pharaoh. And Pharaoh said to his brethren : What is your occupation ? And they said to Pharaoh : Thy servants are shepherds, both we, and our fathers. And they said to Pharaoh : To sojourn in the land are we come ; for there was no pasture for thy servants' flocks ; for the famine is sore in the land of Canaan. Now therefore, let thy servants dwell in the land of Goshen. And Pharaoh spake to Joseph, saying : Thy father and thy brethren are come unto thee ; in the land

of Goshen let them dwell ; and if thou knowest any men of skill among them, make them rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh ; and Jacob blessed Pharaoh. And Pharaoh said to Jacob : How many are the days of the years of thy life ? And Jacob said to Pharaoh : The days of the years of my pilgrimage are an hundred and thirty years ; few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from the presence of Pharaoh. So Joseph settled his father and his brethren, and gave them a possession in the land of Egypt. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

Now there was no bread in all the land ; for the famine was very sore, so that the land of Egypt and the land of Canaan were exhausted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, in exchange for the corn which they bought ; and Joseph brought the money into Pharaoh's house. Then the money was all spent in the land of Egypt, and in the land of Canaan, and all the Egyptians came unto Joseph, and said : Give us bread. Why should we die in thy presence ? for our money faileth. And Joseph said : Give your cattle ; and I will give it you for your cattle, if money fail. So they brought their cattle unto Joseph ; and Joseph gave them bread in exchange for the horses, the flocks, the herds, and the asses ; and in exchange for all their cattle he fed them with bread for that year. And when that year was ended, they came

unto him the second year, and said to him : We will not hide from my lord, how that our money is all spent ; and the herds of cattle are my lord's ; there is nought left in the sight of my lord but our bodies and our lands. Wherefore should we die before thine eyes, both we and our land ? Buy us and our land for bread, and we and our land will be slaves to Pharaoh. Give us seed, that we may live, and not die, and that the land be not desolate. So Joseph bought all the land of Egypt for Pharaoh ; for the Egyptians sold every man his field, because the famine was sore upon them ; and the land became Pharaoh's. And as for the people, he made bondmen of them, from one end of the land of Egypt even to the other end thereof. Only the land of the priests bought he not ; for the priests had a portion from Pharaoh, and did eat their portion which Pharaoh gave them ; therefore they sold not their land.

Then Joseph said to the people : Behold, I have bought you and your land this day for Pharaoh ; lo, here is seed for you, that ye may sow the land. And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for food for yourselves, and for them of your households, and for food for your little ones. And they said : Thou hast saved our lives ; let us find grace in the sight of my lord, and we will be Pharaoh's slaves. So Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth (only the land of the priests alone became not Pharaoh's).

And Israel dwelt in the land of Egypt, in the country of Goshen ; and they had possessions therein, and were fruitful, and multiplied exceedingly. Then the time drew near that Jacob must die ; and it was told Joseph : Be-

hold, thy father is sick. And he took with him his two sons, Manasseh and Ephraim, and went unto him. And they told Jacob, saying: Behold, thy son Joseph cometh unto thee; and he strengthened himself, and sat upon the bed. And Jacob said to Joseph: I had not thought to see thy face; and lo, God hath showed me thy seed also. And now thy two sons, which were born to thee in the land of Egypt before I came unto thee into Egypt, mine are they; Ephraim and Manasseh are to me as Reuben and Simeon. And he blessed them that day, saying: In thee shall Israel bless, saying, God make thee like Ephraim, and like Manasseh. And he set Ephraim before Manasseh. And he said to Joseph: Behold, I die; but God shall be with you, and bring you again into the land of your fathers. And Jacob called to his sons, and blessed them, each with his own blessing he blessed them. And he commanded them, and said to them: I am gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

And Jacob made an end of commanding his sons, and gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed him, And forty days were fulfilled for him; for so are fulfilled the days of embalming. And the Egyptians wept for him seventy days.

And when the days of weeping for him were past, Joseph spake to the house of Pharaoh, saying: If now I

have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, my father made me swear, saying, Lo, I die; in my grave which I have bought for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up and bury my father, and I will come again. And Pharaoh said: Go up and bury thy father, according as he made thee swear. And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house; only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen; and it was a very great company. And his sons did to him according as he commanded them; for they carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

Now when Joseph's brethren saw that their father was dead, they said: Peradventure Joseph will hate us, and will fully requite us all the evil which we did unto him. And they charged Joseph, saying: Thy father did command before he died, saying, Thus shall ye say to Joseph, Forgive, I pray thee, the transgression of thy brethren, and their sin, for that they did unto thee evil. And now, we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph wept when they spake to him. And his brethren also went and fell down before his face, and said: Behold, we are thy slaves.

But Joseph said to them : Fear not ; for am I in the place of God ? And as for you, ye meant evil against me ; but God meant it for good, to bring to pass that which is this day, to save much people alive. Now therefore fear ye not ; I will nourish you, and your little ones. And he comforted them, and spake kindly to them.

So Joseph dwelt in Egypt, he, and his father's house. Then Joseph said to his brethren : I die ; but God will surely visit you, and bring you up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying : God will surely visit you, and ye shall carry up my bones hence. So Joseph died ; and they embalmed him, and he was put in a coffin in Egypt.

CHAPTER X.

EXODUS, i.-xv.

EGYPTIAN BONDAGE.

The Hebrews made Slaves—The Birth of Moses—The Adoption—The Murder—The Flight—The Burning Bush—Before Pharaoh—Bricks without Straw—The Plagues of Egypt—The Passover—The Escape—The Pursuit—The Cloud and Fire—The Red Sea—The Overthrow of Pharaoh.

Now it came to pass after Joseph died, and all his brethren, and all that generation, that the children of Israel increased abundantly, and multiplied, and waxed exceeding mighty, so that the land was filled with them. Then there arose a new king over Egypt, who had not known Joseph. And he said to his people: Behold, the people of the children of Israel are too many and too mighty for us; come, let us deal craftily with them; lest they multiply, and it come to pass, that when some war befall us, they also be added to our enemies, and fight against us, and get them up out of the land. Therefore they set over them taskmasters to oppress them by laying burdens upon them. So there were built for Pharaoh the treasure cities, Pithom and Raamses. And the Egyptians enslaved the children of Irsael by violence; and made their lives bitter with hard service in mortar and brick, and in all manner of field service. But the more they afflicted them, so much the more they multiplied and spread abroad. And the Egyptians abhorred the

children of Israel. And Pharaoh commanded all his people, saying: Every son that is born to the Hebrews ye shall cast into the river, but every daughter ye shall save alive.

Now there went a man of the house of Levi, and took to wife the daughter of Levi. And the woman conceived, and bare a son; and when she saw that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with bitumen, and with pitch, and put the child therein, and laid it in the flags by the river's brink. And his sister stood afar off, to see what should befall him.

Then the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river side; and she saw the ark among the flags, and sent her handmaid to fetch it. And when she had opened it, she saw the child; and behold the babe wept. And she had compassion on him, and said: This is one of the Hebrews' children. Then came his sister to Pharaoh's daughter, and said: Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her: Go. So the maid went and called the child's mother. And Pharaoh's daughter said to her: Take this child and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it. And when the child was grown, she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses.

And it came to pass one day, when Moses was grown up, that he went out unto his brethren, and looked on their burdens. And he saw an Egyptian smiting an

Hebrew, one of his brethren. And he looked this way and that way, and when he saw that no man was by, he slew the Egyptian, and hid him in the sand. Then he went out a second day, and, behold, two men of the Hebrews strove together; and he said to him that did the wrong: Wherefore smitest thou thy fellow? And he said: Who made thee a prince and a judge over us? Thinkest thou to kill me, as thou killedst the Egyptian? And Moses feared and said: Surely this thing is known. And Pharaoh heard of this thing, and sought to slay Moses. But Moses fled from the face of Pharaoh, and came to the land of Midian; and he sat down by a well.

Now the priest of Midian had seven daughters, who fed the flocks of their father Jethro. And they came and drew water, and filled the troughs to water their father's flock. But the shepherds came and drove them away. Then Moses stood up and helped them, and watered their flock. And when they came to their father, he said: How is it that ye are come so soon to-day? And they said: An Egyptian delivered us out of the hand of the shepherds, and also drew water for us, and watered the flock. And he said to his daughters: And where is he? why is it that ye have left the man? Call him, that he may eat bread. And Moses was content to dwell with the man; and he gave Moses Zipporah his daughter. And she bare a son, and he called his name Gershom; and she bare a second son, and he called his name Eliezer.

Now it came to pass after many days, that the king of Egypt died. And the children of Israel sighed by reason of their bondage, and they cried, and their cry came up unto God. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac,

and with Jacob. And God looked upon the children of Israel, and God took knowledge of them.

But Moses was keeping the flock of Jethro his father-in-law, the priest of Midian. And he led the flock beyond the desert, and came to Horeb, the mountain of God. And an angel of Jehovah appeared to him in a flame of fire out of the midst of a bush. And he looked, and, behold, the bush burned with fire, but the bush was not consumed. And Moses said: Let me turn aside, and see this great sight, that the bush is not burnt. Then God called to him out of the midst of the bush, and said: Moses, Moses. And he said: Here am I. And God said: Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And Jehovah said: I have surely seen the affliction of my people who are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. Come now therefore, I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said to God: Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And God said: I will be with thee; and this shall be the token to thee, that I have sent thee: when thou bringest forth the people out of Egypt, ye shall serve God upon this mount. And Moses said to God: Behold, when I come unto the children of Israel, and say to them, The God of your fathers hath sent me unto you; and they say to me, What is his name? what shall I say to them? And God said to Moses: I AM THAT

I AM. Thus shalt thou say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my name for ever, and thus shall I be called unto all generations. Go, and gather the elders of Israel together, and say to them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared to me, saying, I have surely regarded you, and that which is done to you in Egypt; and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, unto a land flowing with milk and honey.

But Moses said to Jehovah: Oh Lord, I am not a man of words, neither heretofore, nor since thou hast spoken to thy servant; for slow of speech, and slow of tongue am I. And Jehovah said to him: Who hath made man's mouth? or who maketh dumb, or deaf, or seeing, or blind? Is it not I, Jehovah? Now therefore, go, and I will be with thy mouth, and teach thee what thou shalt speak. But Moses said: Oh Lord, send, I pray thee, by the hand of some other, whomsoever thou wilt send. And the anger of Jehovah was kindled against Moses, and he said: Is there not Aaron thy brother the Levite? I know that he speaketh well. Therefore shalt thou speak to him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall speak for thee to the people; and it shall come to pass that he shall be a mouth to thee, and thou shalt be God to him.

Then Jehovah said to Aaron: Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the

words of Jehovah wherewith he had sent him. And Moses and Aaron went and gathered together all the elders of the children of Israel. And Aaron spake all the words which Jehovah had spoken unto Moses; and the people believed. And when they heard that Jehovah had visited the children of Israel, and that he had seen their affliction, they bowed their heads and worshipped.

Afterward Moses and Aaron came, and said to Pharaoh: Thus saith Jehovah, the God of Israel, Let my people go, that they may hold a feast to me in the wilderness. And Pharaoh said: Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go. And they said: The God of the Hebrews hath met with us. Let us go three days' journey into the wilderness, and sacrifice unto Jehovah our God; lest he smite us with pestilence, or with the sword. But the King of Egypt said to them: Wherefore, oh Moses and Aaron, do ye stop the people from their work? Get you unto your burdens. And Pharaoh said: Behold, the people of the land are now too many, and ye would make them rest from their burdens. And the same day Pharaoh commanded the taskmasters of the people, and their overseers, saying: Ye shall no more give the people straw to make brick, as heretofore; let them go and gather straw for themselves. And the tale of the bricks, which they made heretofore, ye shall lay upon them; ye shall not diminish aught thereof. For they are idle; therefore they cry, saying: Let us go and sacrifice to our God. Let heavy work be laid upon the men, that they may labor therein; and let them not be running after lying words.

Then the taskmasters of the people went out, and their

overseers, and spake to the people, saying: Thus saith Pharaoh, I will not give you straw. Go get you straw where ye can find it; for nought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters urged them, saying: Fulfil your tasks, each day's task upon its day, as when straw was given you. And they beat the overseers of the children of Israel, whom Pharaoh's taskmasters had set over them, saying: Wherefore have ye not fulfilled your tale of brick yesterday and to-day as heretofore? Then the overseers of the children of Israel came and cried unto Pharaoh, saying: Wherefore dealest thou thus with thy servants? There is no straw given to thy servants, yet they say to us, Make brick; and, behold, thy servants are beaten; and thou doest injustice to thy people. But he said: Idle are ye, idle; therefore ye say, Let us go and sacrifice to Jehovah. And now go, work; for straw shall not be given you, but the tale of bricks shall ye fulfil. And the overseers of the children of Israel saw themselves in evil plight that they must say: Ye shall not minish aught from your bricks, each day's task upon its day. And they found Moses and Aaron waiting to meet them as they came forth from Pharaoh; and they said to them: Jehovah look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, putting a sword in their hand to slay us.

Then Moses returned unto Jehovah, and said: Lord, wherefore doest thou evil to this people? Why then hast thou sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all. And

Jehovah said to Moses: Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

And Jehovah said to Moses: Get thee unto Pharaoh in the morning; Lo, he goeth out unto the water; and thou shalt stand by the river's brink to meet him; and thou shalt say to him: Jehovah, the God of the Hebrews, hath sent me to thee, saying: Let my people go, that they may serve me in the wilderness. And, forasmuch as thou hast not hearkened hitherto, thus saith Jehovah, Hereby shalt thou know that I am Jehovah; behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood; and the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. And Moses did as Jehovah commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that were in the river died; and the river stank, and the Egyptians could not drink the water of the river; and all the Egyptians digged round about the river for water to drink; because they could not drink the water of the river. But Pharaoh turned and went into his house, neither did he lay even this to heart.

And seven days were fulfilled after Jehovah had smitten the river. Then Jehovah spake to Moses: Go unto Pharaoh, and say to him, Thus saith Jehovah, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will plague all thy land with frogs. The river shall swarm with frogs, and they shall

go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants and thy people, and into thine ovens, and into thy kneading-troughs. And the frogs shall come up upon thee, and upon thy people, and upon all thy servants. But Pharaoh refused to let the people go. Then Jehovah said to Moses: Say to Aaron, Stretch forth thine hand with thy rod over the rivers, over the canals, and over the pools, and bring up the frogs upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. Then Pharaoh called for Moses and Aaron, and said: Intreat Jehovah that he take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto Jehovah. And Moses and Aaron went out from Pharaoh; and Moses cried unto Jehovah because of the frogs which he had brought upon Pharaoh. And Jehovah did according to the prayer of Moses; and the frogs died out of the houses, out of the courts, and out of the fields. And they gathered them together in heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them.

Then Jehovah said to Moses: Rise up early in the morning, and stand before Pharaoh as he cometh forth to the water; and say to him, Thus saith Jehovah, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send upon thee, and upon thy servants, and upon thy people, and into thy houses the dog-fly; and the houses of the Egyptians shall be full of the flies, the very ground also whereon they are. But I will separate in that day the land of Goshen, in which my people dwell, that there be no flies

there ; that thou mayest know that I, Jehovah, am in the land. And Jehovah did so ; and the flies were grievous in the house of Pharaoh, and in his servants' houses, and in the land of Egypt ; the land was destroyed by reason of the flies. Then Pharaoh called for Moses and for Aaron, and said : Go, sacrifice to your God in the land. But Moses said : It is not meet so to do ; for we shall sacrifice to Jehovah our God that which is an abomination to the Egyptians. If we should sacrifice before the eyes of the Egyptians that which it is an abomination to them to sacrifice, would they not stone us ? We will go three days' journey into the wilderness, and sacrifice to Jehovah our God, as he shall command us. And Pharaoh said : I will let you go, that ye may sacrifice to Jehovah your God in the wilderness ; only ye shall not go very far away. Intreat for me. And Moses said : Behold, I go out from thee, and I will intreat Jehovah that the flies may depart from Pharaoh, from his servants, and from his people, to-morrow ; but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to Jehovah. And Moses went out from Pharaoh, and intreated Jehovah. And Jehovah did according to the prayer of Moses, and removed the flies from Pharaoh, from his servants, and from his people ; there remained not one. But Pharaoh hardened his heart this time also, and would not let the people go.

Then Jehovah said to Moses : Go unto Pharaoh, and say to him, Thus saith Jehovah, the God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of Jehovah shall be upon thy cattle which is in the field, upon the horses, the asses, the

camels, the herds, and the flocks, a very grievous murrain. And Jehovah shall separate between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all that belongeth to the children of Israel. And Jehovah set a time, saying: To-morrow Jehovah shall do this thing in the land. And Jehovah did that thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there had died of the cattle of Israel not one. But the heart of Pharaoh was stubborn, and he would not let the people go.

Then Jehovah said to Moses: Rise up early in the morning, and stand before Pharaoh, and say to him, Thus saith Jehovah, the God of the Hebrews, Let my people go, that they may serve me. Dost thou still make thyself a wall against my people not to let them go? Behold, to-morrow I will cause it to rain a very grievous hail, such as hath not been in Egypt from the day it was founded until now. Send, therefore, hasten in thy cattle and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, shall the hail come down, and they shall die. He that feared the word of Jehovah among the servants of Pharaoh made his servants and his cattle flee into the houses; but he that regarded not the word of Jehovah left his servants and his cattle in the field.

Then Jehovah said to Moses: Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven; and Jehovah sent thunder and hail, and lightning fell upon the earth; so Jehovah rained hail upon the land of Egypt, and there

was hail, and lightning mingled with the hail, very grievous, such as had not been in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. And the flax and the barley were smitten; for the barley was in the ear, and the flax was in bloom. But the wheat and the spelt were not smitten; for they are late crops. Only in the land of Goshen, where the children of Israel were, was there no hail. And Pharaoh sent, and called for Moses and Aaron, and said to them: I have sinned this time; Jehovah hath the right, and I and my people the wrong. Intreat Jehovah that there be no more thunder and hail; and I will let you go, and ye shall stay no longer. And Moses went out of the city from Pharaoh, and spread forth his hands to Jehovah; and the thunder and hail ceased. And when Pharaoh saw that the hail and the thunder were ceased, he sinned yet more, and hardened his heart; neither would he let the children of Israel go.

And Pharaoh's servants said to him: How long shall this man be a snare to us? Let the men go, that they may serve Jehovah their God. Knowest thou not yet that Egypt is destroyed? So Moses and Aaron were brought again unto Pharaoh; and he said to them: Go serve Jehovah your God. Who are they that shall go? And Moses said: With our young and with our old will we go; with our sons and with our daughters, with our flocks and with our herds will we go; for we would hold a feast to Jehovah. And Pharaoh said to them: So be Jehovah with you, as I will let you and your little ones go. Plainly it is evil that ye purpose. Not so; go now ye that are men, and serve Jehovah; for that is what

ye desired. And they were driven out from Pharaoh's presence.

Then Jehovah said to Moses: Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and Jehovah brought the east wind upon the land all that day, and all that night. When morning came, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all parts of Egypt. Very grievous were they; before them were no such locusts as they, neither after them shall be such. For they covered the face of the whole land, so that the land was darkened; and they ate every herb of the land, and all the fruit of the trees which the hail had left; and there remained no green thing, either tree or herb of the field, through all the land of Egypt. Then Pharaoh called for Moses and Aaron in haste, and said: I have sinned against Jehovah your God, and against you. And now forgive my sin this once, and intreat Jehovah your God, that he may take away from me this death only. So Moses went out from Pharaoh, and intreated Jehovah. And Jehovah caused a very strong west wind to blow, which took up the locusts, and cast them into the Red Sea; there remained not one locust in all the land of Egypt. But Jehovah hardened Pharaoh's heart, and he would not let the children of Israel go.

Then Jehovah said to Moses: Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, so that men shall grope in darkness. And Moses stretched forth his hand toward heaven; and there was thick darkness in all the land of Egypt three

days. They saw not one another, neither rose any from his place for three days. But all the children of Israel had light in their dwellings. Then Pharaoh called for Moses, and said: Go, serve Jehovah. Your little ones also shall go with you; only your flocks and your herds shall be left behind. But Moses said: Thou shalt also give into our hand sacrifices and burnt-offerings, that we may sacrifice unto Jehovah our God. Moreover our cattle shall go with us; there shall not an hoof be left behind; for thereof will we take to serve Jehovah our God; for we know not wherewith we must serve Jehovah, until we be come thither. But Jehovah hardened Pharaoh's heart, and he would not let them go. And he said to Moses: Get thee from me. Take heed to thyself, that thou see my face no more; for in the day thou seest my face thou shalt die.

Then Jehovah said to Moses: Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. About midnight will I go out into the midst of Egypt; and all the first-born in the land of Egypt shall die,—from the first-born of Pharaoh that sitteth upon his throne, unto the first-born of the maid-servant that turneth the mill; and all the first-born of cattle. And there shall be a great cry throughout all the land of Egypt, the like of which hath not been, nor shall be any more. But against any of the children of Israel shall not a dog whet his tongue, against man or beast; that ye may know that Jehovah doth put a difference between Egypt and Israel.

Then Moses called all the elders of Israel, and said to them: Go forth, and take you kids according to your

families, and kill the passover. And thus shall ye eat it—with your loins girded, your shoes on your feet, and your staff in your hand. Ye shall eat it in haste; it is Jehovah's passover. For I will pass through the land of Egypt, and smite all the first-born in the land of Egypt, both man and beast. And ye shall take a bunch of hyssop, and dip it in the blood of the kids, and strike the lintel and the two side posts with the blood; and there shall none of you go out of the door of his house until the morning. For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel and the two side posts, Jehovah will pass over the door, and not suffer the destroyer to come into your houses to smite you. And the people bowed the head and worshipped, and went and did as Jehovah had commanded.

And it came to pass at midnight, that Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

Then Pharaoh called for Moses and Aaron by night, and said: Up, get you forth from among my people, both ye and the children of Israel; and go, serve Jehovah, as ye have said. Take both your flocks and your herds, as ye have said, and be gone. And the Egyptians were urgent upon the people to send them out of the land in haste; for they said: We are all dead men. So the people took their dough before it was leavened, with their kneading-troughs packed up in their clothes upon

their shoulders. And they baked the dough which they brought forth out of Egypt into unleavened cakes; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves provisions.

It is a night of watching unto Jehovah for bringing them out from the land of Egypt. That selfsame night is a watch-feast unto Jehovah for all the children of Israel throughout their generations. And Moses said to the people: Remember this day, in which ye came out from Egypt, out of the house of bondmen; for by strength of hand Jehovah brought you out thence. There shall no leavened bread be eaten. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to Jehovah. And thou shalt keep this ordinance in its season from year to year; the day ye came out in the month Abib (earing).

And Jehovah spake to Moses, saying: Consecrate unto me all the first-born among the children of Israel, both of man and of beast. Mine are they. But every firstling of an ass thou shalt redeem with a kid (and if thou wilt not redeem it, then thou shalt break its neck), and all the first-born of man among thy sons shalt thou redeem. And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say to him, By strength of hand Jehovah brought us out from Egypt, from the house of bondmen; for it came to pass, when Pharaoh hardened himself against letting us go, that Jehovah slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to Jehovah all first-born that are males; but all the first-born of my sons I redeem.

And Moses took the bones of Joseph with him; for he

had straitly sworn the children of Israel, saying: God will surely visit you; and ye shall carry up my bones hence with you. And the children of Israel journeyed from Rameses to Succoth. Then they took their journey from Succoth, and encamped in Etham, at the edge of the wilderness. And Jehovah spake to Moses, saying: Speak to the children of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon: over against it shall ye encamp by the sea. And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light, that they might go by day and by night. The pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

And it was told the king of Egypt that the people were fled. Then the heart of Pharaoh and his servants was changed towards the people, and they said: What is this we have done, that we have let Israel go from serving us? And Pharaoh made ready his chariots, and took his people with him. He took six hundred chosen chariots, all the chariots of Egypt, and captains over all of them; and pursued after the children of Israel, and overtook them encamped by the sea, beside Pi-hahiroth. And Pharaoh drew nigh, and the children of Israel lifted up their eyes, and, behold, the Egyptians marching after them; and they were sore afraid, and cried out unto Jehovah. And they said to Moses: Were there no graves in Egypt, that thou hast taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to bring us forth out of Egypt? Is not this what we spake to thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were better for us to serve

the Egyptians than to die in the wilderness. And Moses said to the people: Fear not, stand still, and see the salvation of Jehovah, which he will work for you to-day; for whereas ye have seen the Egyptians to-day, ye shall see them again no more forever. Jehovah shall fight for you, and ye shall hold your peace.

And the angel of God, which went before the camp of Israel, removed and went behind them; for the pillar of cloud removed from before them, and stood behind them. And it came between the camp of Egypt and the camp of Israel; and there was the cloud and darkness, yet gave it light by night; and the one came not near the other all the night. And Moses stretched out his hand over the sea; and Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea on dry ground; and the waters were a wall unto them on their right hand and on their left. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And it came to pass in the morning watch, that Jehovah looked upon the host of the Egyptians in the pillar of fire and cloud, and discomfited the host of the Egyptians. And he stopped their chariot wheels, and made them to drive heavily. And the Egyptians said: Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians.

Then Jehovah said to Moses: Stretch out thine hand over the sea, that the waters may return upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to its wonted flow when morning dawned; and the Egyptians fled against it. And Jehovah

overthrew the Egyptians in the midst of the sea. And the waters covered the chariots and the horsemen, all the host of Pharaoh that went in after the children of Israel into the sea ; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea ; and the waters were a wall unto them on their right hand and on their left. Thus Jehovah saved Israel that day out of the hand of the Egyptians ; and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great work which Jehovah wrought against the Egyptians, and the people feared Jehovah, and trusted in Jehovah, and in Moses his servant.

Then sang Moses and the children of Israel this song, saying :

I will sing to Jehovah, for he hath triumphed gloriously ;
The horse and his rider he cast into the sea.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, all the women following after her with timbrels and with dances, and Miriam answered them :

Sing ye to Jehovah, for he hath triumphed gloriously ;
The horse and his rider he cast into the sea.

CHAPTER XI.

Exodus, xv.

THE SONG OF THE SEA.

(Because the horse of Pharaoh, his chariots and his horsemen, went into the sea, and Jehovah brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.)

I WILL sing to Jehovah, for he hath triumphed gloriously;
The horse and his rider he cast into the sea.

My strength and song is Jah, for he was my salvation:
This is my God, and I will praise him,
My father's God, I will exalt him;
Jehovah, a man of war; Jehovah his name.

Pharaoh's chariots and his host he hurled into the sea;
Yea, sunken are his chosen captains in the Sea of Sedge:
The depths covered them;
They went to the bottom like a stone.

Thy right hand, Jehovah, is splendid in strength;
Thy right hand, Jehovah, crusheth the foe;
In the greatness of thy majesty thy foes thou castest down;
Thou sendest forth thy flame, they are consumed like stubble.

At the blast of thy nostrils the waters gathered;
The running waters stood like an heap;
The depths in the heart of the sea congealed.

Said the foe : I will pursue, will overtake ;
I will divide the spoil ; my soul shall have its fill of them ;
I will bare my sword ; my hand shall destroy them.

Thou blewest with thy wind, the sea covered them :
They sank like lead in mighty waters.

Who is like thee among gods, Jehovah ?
Who is like thee, splendid in holiness,
Awful in glory, working wonders ?

Thou stretchedst forth thy right hand, the earth swallowed them :
Thou leddest with thy grace the people thou redeemedst ;
Thou hast guided them in might to the dwelling of thy holiness.

The nations heard, they trembled ;
Anguish took hold on the dwellers of Philistia ;
The dukes of Edom were undone ;
The mighty men of Moab, horror seized upon them ;
All the inhabitants of Canaan melted away.

By the might of thine arm they become like a stone,
Until thy people pass over, Jehovah,
Until the people thou hast bought pass over.

Thou bringest them in and plantest them upon the mount of thy possession,
The place, O Jehovah, where thou didst fix thy seat,
The sanctuary thine hands prepared, O Lord.

Jehovah is king for ever and ever.

CHAPTER XII.

EXODUS, xiii., xv.-xx., xxiv., xxxii.-xxxvii., xxxix., xl.
NUMBERS, xviii.

MOUNT SINAI.

Manna for Bread—War with Amalek——Jethro's Visit—Moses the Judge—Jethro's Advice—The People Organized—At Sinai—The Ten Commandments—The Golden Calf—Taught of God—Making a Tabernacle—The Ark—The Tent of Meeting—The Priesthood.

Now it came to pass, when Pharaoh let the people go, that God did not lead them by the road of the land of the Philistines, although that was near; but God led the people around by the road of the wilderness of the Red Sea.

And Moses led Israel onward from the Red Sea, and they went out into the wilderness of the Wall; and they went three days in the wilderness, and found no water. Then they came to Marah, and they could not drink the water of Marah, for it was bitter. And the people murmured against Moses, saying: What shall we drink? And he cried to Jehovah, and Jehovah shewed him a tree, and he cast it into the water, and the water became sweet. There Moses ordained for the people a law and statutes; and there he proved them, and said: If thou wilt diligently hearken to the voice of Jehovah, thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have

put upon the Egyptians: for I am Jehovah that healeth thee.

Then they came to Elim, where were twelve springs of water, and seventy palm trees; and they encamped there by the waters. And all the congregation of the children of Israel journeyed from Elim, and came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pots, and ate bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. And Jehovah spake to Moses, saying: I have heard the murmurings of the children of Israel. Speak to them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; that ye may know that I am Jehovah, your God. And in the morning a fall of dew lay round about the camp. And when the fall of dew was gone up, behold, upon the face of the wilderness a small flake, small as the hoar frost on the ground. And when the children of Israel saw it, they called it manna. And Moses said to them: This is the bread which Jehovah hath given you to eat; gather ye of it every man according to his eating. And they gathered it morning by morning, every man according to his eating; but when the sun waxed hot, it melted. And the children of Israel ate manna forty years, until they came to an inhabited land, until they came to the border of Canaan.

Then all the congregation of the children of Israel

journeyed from the wilderness of Sin, and pitched in Rephidim; and there was no water for the people to drink. And the people thirsted there for water, and murmured against Moses, and said: Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried to Jehovah, saying: What shall I do to this people? Yet but a little and they will stone me. And Jehovah said to Moses: Pass on before the people, and take with thee some of the elders of Israel. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

Then came Amalek, and fought with Israel in Rephidim. And Moses said to Joshua: Choose us out men, and go out, fight with Amalek. To-morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed; but when he let down his hand, Amalek prevailed. And Moses' hands were heavy; so they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And Moses built an altar, and called its name Jehovah my Banner. And Moses said:

With hand toward Jah's throne I swear,
Jehovah's war against Amalek for all generations.

Then Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, how that Jehovah had brought Israel out of Egypt. And Jethro took Zipporah, Moses' wife, and her two sons, Gershom and Eliezer, and came to Moses in the wilderness where he was encamped, at the mount of God. And he sent word unto him, saying: I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and when they had asked each other of their welfare, they came into the tent; and Moses told his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians for Israel's sake, all the trouble that had come upon them by the way, and how Jehovah had delivered them. Then Jethro rejoiced for all the goodness which Jehovah had done to Israel, in that he had delivered them out of the hand of the Egyptians. And Jethro said: Blessed be Jehovah, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians. Now I know that Jehovah is greater than all gods. Then Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

Now it came to pass on the morrow, that Moses sat to judge the people; and the people stood about Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said: What is this that thou doest to the people? why sittest thou thyself alone, and all the people stand about thee from morning unto evening? And Moses said to his

father-in-law : Because the people come to me to inquire of God. When they have a matter, they come to me ; and I judge between a man and his neighbor, and declare the statutes of God, and his laws. And Moses' father-in-law said to him : The thing that thou doest is not good. Thou wilt surely wear thyself away (both thou and this people that is with thee), for the thing is too heavy for thee ; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God be with thee : be thou for the people to Godward, and bring thou the causes unto God ; and teach them statutes and laws, and shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, that hate unjust gain ; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens ; and let them judge the people at all times. And it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves : so shall it be easier for thee, and they shall bear the burden with thee. If thou shalt do this thing, and God so command thee, then thou shalt be able to endure, and all this people also can go about their work in peace. And Moses hearkened to the voice of his father-in-law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all times ; the hard causes they brought unto Moses, but every small matter they judged themselves.

In the third month after the children of Israel were gone forth out of the land of Egypt, they came into the

wilderness of Sinai, and encamped before the mount. And God spake all these words, saying :

I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondmen.

Thou shalt have none other gods but me.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not bow down to them, nor serve them : for I am Jehovah thy God, a jealous God, visiting the sin of the fathers upon the children, upon the third and fourth generation of them that hate me ; and shewing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of Jehovah thy God in vain ; for Jehovah will not hold him guiltless that taketh his name in vain.

Remember the sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work ; but the seventh day is a sabbath unto Jehovah thy God. In it thou shalt do no work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and thy cattle, and thy stranger that is within thy gates : for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore Jehovah blessed the sabbath-day, and hallowed it.

Honor thy father and thy mother ; that thy days may be long in the land which Jehovah thy God giveth thee.

Thou shalt do no murder.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt

not covet thy neighor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

And Jehovah said to Moses: Come up to me into the mount, and be there; and I will give thee the tables of stone, the law and the commandment, which I have written, to teach them. So Moses went into the midst of the cloud, and ascended into the mount: and Moses was in the mount forty days and forty nights.

And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said to him: Up, make us a god, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. And Aaron said to them: Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden rings which were in their ears, and brought them unto Aaron. And he received the gold at their hand, and fashioned it with a graving tool, and made it a molten calf. And they said: This is thy god, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw what they did, he built an altar before it; and made proclamation, and said: To-morrow is a feast to Jehovah. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

Then Jehovah said to Moses: Get thee down; for thy people, whom thou broughtest up out of the land of Egypt, have corrupted themselves. And Moses turned, and went down from the mount, with the two tables of

the testimony in his hand, tables written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. And Moses said to Aaron: What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said: Let not the anger of my lord wax hot; thou knowest the people, that they are evil. For they said to me: Make us a god, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what has become of him. And I said to them: Whosoever hath any gold, let them break it off. So they gave it me; and I cast it into the fire, and there came out this calf.

When Moses saw that the people were broken loose (for Aaron had let them loose for a derision among their enemies), he stood in the gate of the camp, and said: Who is on Jehovah's side, come to me. And all the sons of Levi gathered themselves together unto him. And he said to them: Thus saith Jehovah, the God of Israel, Put every man his sword upon his thigh, go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his comrade, and every man his neighbor. And the sons of Levi did according to the word of Moses; and there fell of the people that day about three thousand men.

And it came to pass on the morrow, that Moses said to the people : Ye have sinned a great sin ; and now I will go up unto Jehovah ; peradventure I shall make atonement for your sin. And Moses returned unto Jehovah, and said : Alas, this people have sinned a great sin, and have made them a god of gold. And now, I pray thee, forgive their sin ; or else blot me out of thy book which thou hast written. And Jehovah said to Moses : Whosoever hath sinned against me, him will I blot out of my book. Go, therefore, lead the people unto the place of which I have spoken to thee. Behold, mine angel shall go before thee ; and in the day of my visitation I will visit their sin upon them.

And Jehovah said to Moses : Hew thee two tables of stone like unto the first ; and I will write upon the tables the words that were on the first tables, which thou brakest. And be ready by the morning, and come up in the morning unto Mount Sinai, and present thyself there to me on the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount ; neither let the flocks nor herds feed before that mount. So Moses hewed two tables of stone like unto the first, and rose up early in the morning, and went up unto Mount Sinai, as Jehovah had commanded him, and took in his hand two tables of stone. And Jehovah descended in the cloud, and Moses stood with him there, and called upon the name of Jehovah. And Jehovah passed by before him, and proclaimed : Jehovah, Jehovah, a God merciful and gracious, slow to anger, and plenteous in mercy and truth ; keeping mercy for thousands, forgiving iniquity and transgression and sin. And Moses made haste, and bowed himself to the earth, and worshipped. And Moses was there with Jehovah forty

days and forty nights; bread he ate not, and water he drank not. And he wrote upon the tables the words of the covenant, the ten words. And Jehovah instructed Moses. And it came to pass, when he came down from Mount Sinai with the two tables of the testimony in his hand, that Moses knew it not, but the skin of his face shone, because God had spoken with him. And Aaron and all the children of Israel saw that the skin of his face shone; and they were afraid.

Then Moses assembled all the congregation of the children of Israel, and said to them: This is the thing which Jehovah hath commanded, saying, Take from among you an offering to Jehovah. Whosoever is of a willing heart, let him bring an offering to Jehovah. And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whose spirit made him willing, bringing Jehovah's offering, for the work of the tent of meeting, and for all its service, and for the holy garments. And they came, both men and women, as many as were willing-hearted, bringing brooches and nose-rings, and signet-rings, and necklaces, all manner of jewels of gold. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and sealskins, brought them. Every one that did offer an offering of silver and brass brought Jehovah's offering; and every man, with whom was found acacia wood for any work of the service, brought it. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen. And the chief men brought precious stones, for the ephod, and the breastplate; and

spice, and oil, for the light, and the anointing oil, and the sweet incense. The children of Israel brought a free-will offering unto Jehovah, every man and woman, whose heart made them willing.

Then Moses called Bezalel and Oholiab, and all the cunning workmen, to whom Jehovah had given cunning, every one whose heart stirred him up to come and do the work. And they received of Moses all the offering, which the children of Israel had brought for the work of the sanctuary. And the people still brought him free-will offerings from day to day, until the cunning workmen, that wrought all the work of the sanctuary, came and spake to Moses, saying: The people bring much more than enough for the work which Jehovah commanded. Then Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying: Let neither man nor woman make any more work for an offering for the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

And the cunning workmen made a tabernacle, and all the vessels of its service, and a tent to cover it, according as God had shown Moses in the mount. And Bezalel made the Ark of acacia wood; two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it. And he overlaid it with pure gold within and without, and made a crown of gold round about it. And he cast for it four rings of gold upon its four corners. And he made staves of acacia wood, and overlaid them with gold. And he put the staves into the rings on the sides of the Ark, to bear the Ark. And all the work of the Tabernacle was finished. And the children of Israel made it ac-

cording as Jehovah commanded Moses. And they brought it unto Moses; and Moses reared up the Tabernacle. In the first month in the second year, on the first day of the month, the Tabernacle was reared up. And Moses took and put the Testimony into the Ark, and set the staves on the Ark, and brought the Ark into the Tabernacle, and spread the Tent over the Tabernacle; as Jehovah had commanded him. (Now it came to pass that every one who sought Jehovah went out unto the Tent without the camp; and Moses called it the Tent of Meeting.) Then a cloud covered the Tent of Meeting, and the glory of Jehovah filled the Tabernacle.

And Jehovah spake unto Moses, saying: Thou shalt bring Aaron and his sons unto the door of the Tent of Meeting, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him, that he may be a priest unto me. And thou shalt take his sons, and clothe them with priestly robes, and thou shalt anoint them, as thou didst anoint their father, that they may be priests unto me. And their anointing shall be to them for an everlasting priesthood throughout their generations. Thus did Moses; according to all that Jehovah commanded him, so did he. And Jehovah said unto Aaron: Thou and thy sons and thy father's house with thee shall keep the charge of the sanctuary, and the charge of the altar; and thy brethren also of the tribe of Levi shall be joined unto thee, and keep thy charge, and the charge of all the Tabernacle.

CHAPTER XIII.

NUMBERS, x.-xiv., xx., xxi., xxxii.

THE WILDERNESS.

Lusting for Egypt—A Fall of Quails—Searching out Canaan—The Report—Rebellion—Caleb and Joshua—Defeated by the Canaanites—Forty Years in the Wilderness—Repulsed by Edom—Death of Aaron—Fiery Serpents—Song of the Well.

AND it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the Tabernacle of the Testimony. And the children of Israel journeyed from the wilderness of Sinai. They departed from the mount of Jehovah three days' journey; and the Ark of the Covenant of Jehovah went before them in the three days' journey, to seek out a resting-place for them. And the cloud of Jehovah was over them by day, when they set forward from the camp. And it came to pass, when the Ark set forward, that Moses said:

> Arise, Jehovah; scattered be thine enemies;
> And let thy haters flee before thee.

And when it rested, he said: Return, Jehovah, to Israel's ten thousand thousands.

Then the mixed multitude that was among them fell a lusting; and the children of Israel also sat and wept, saying: Who shall give us flesh to eat? We remember the fish, which we ate in Egypt for nought; the cucum-

bers, and the melons, and the leeks, and the onions, and the garlick. But now our soul is dried away; there is nothing beside this manna before our eyes. Now the manna was like coriander seed; and it looked like bdellium. The people went about, and gathered it, and ground it in mills, or beat it in mortars, and seethed it in pots, and made cakes of it: and the taste of it was like the taste of oil-cakes. And Moses heard the people weeping, every man at the door of his tent. And the anger of Jehovah was kindled greatly; and the thing was evil in the eyes of Moses. And Moses said unto Jehovah: Wherefore hast thou evil entreated thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I brought them forth, that thou shouldest say to me, Carry them in thy bosom, as the nurse carrieth the sucking child, unto the land which thou swarest to their fathers? Whence should I have flesh to give to all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. If thou deal thus with me, kill me, yea, kill me, if I have found favor in thy sight; and let me not see my wretchedness.

And Jehovah said to Moses: Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them to the Tent of Meeting, that they may stand there with thee. And I will come down and talk with thee there, and will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And say thou to the people, Sanctify yourselves against

to-morrow, and ye shall eat flesh. So Moses went out and told the people the words of Jehovah, and gathered the seventy men of the elders of the people, and set them round about the Tabernacle. And Jehovah came down in the cloud, and spake to him, and took of the spirit that was upon him, and put it upon the seventy elders.

Then there went forth a wind from Jehovah, and brought quails from the sea, and let them fall by the camp, about a day's journey on this side, and a day's journey on that side, round about the camp. And the people rose up all that day, and all the night, and all the next day, and gathered the quails, and spread them all abroad for themselves round about the camp. While the flesh was yet between their teeth, ere it was chewed, the anger of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague.

Then the people removed from Hazeroth, where they were, and encamped in the wilderness of Paran. And Jehovah spake to Moses, saying: Send men, that they may search the land of Canaan, which I give to the children of Israel. Of every tribe shall ye send a man, each one a prince among them. And Moses sent them from the wilderness of Paran to search the land of Canaan, and said to them: Get you up yonder through the south of Judah, and go up into the mountains; and see what sort of a land it is; and whether the people that dwell there are strong or weak, few or many. So they went up and searched the land from the wilderness unto Rehob, on the road to Hamath. And they returned from searching the land at the end of forty days, and came to Moses and Aaron and all the congregation of Israel at Kadesh, in the wilderness of Zin. And they brought back an evil

report of the land which they had searched, saying: The land through which we have gone to search it, is a land that eateth up its inhabitants. And as to all the people that we saw therein, they are men of great stature, so that we were in our own sight as grasshoppers, and such were we in their sight also.

Then all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and Aaron; and the whole congregation said to them: Would that we had died in the land of Egypt! or would we had died in this wilderness! And wherefore doth Jehovah bring us unto this land, to fall by the sword; while our wives and our little ones become a spoil? Were it not better for us to return to Egypt? And they said one to another: Let us make a captain, and return to Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. But Joshua the son of Nun and Caleb the son of Jephunneh, who were of them that searched the land, rent their clothes, and spake to all the congregation of the children of Israel, saying: The land through which we passed to search it, is an exceeding good land. May Jehovah be favorable to us, and bring us into this land, and give it to us! It is a land which floweth with milk and honey. Only rebel not against Jehovah, neither fear ye the people of the land; for they are bread for us. Their defence is removed from over them, for Jehovah is with us: fear them not. But all the congregation cried to stone them with stones.

Then the glory of Jehovah appeared in the Tent of Meeting unto all the children of Israel. And Jehovah spake to Moses and Aaron, saying: How long will this

evil congregation murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As I live, saith Jehovah, as ye have spoken in mine ears, so will I do to you; surely ye shall not come into the land, in which I sware to make you dwell, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should become a spoil, them will I bring in, and they shall know the land which ye have rejected. But as for you, your carcases shall fall in this wilderness. And your children shall be herdmen in the wilderness forty years, paying the penalty of your transgressions, until your carcases be wasted in the wilderness. And Moses told these words unto all the children of Israel; and the people mourned greatly.

Then they rose up early in the morning, and gat them up to the top of the mountains, saying: Lo, we will go up unto the place which Jehovah promised, for we have sinned. But Moses said: Wherefore do ye transgress the commandment of Jehovah? It shall not prosper. Go not up, for Jehovah is not among you, lest ye be smitten down before your enemies. But they presumed to go up. Nevertheless Moses and the Ark of the Covenant of Jehovah departed not out of the camp. Then the Amalekites came down, and the Canaanites, who dwelt in that mountain, and smote them and beat them down, even unto Hormah.

So the children of Israel abode in Kadesh; and Miriam died there, and was buried there. And Jehovah's anger was kindled against Israel, and he made them wander to and fro in the wilderness forty years, until all the generation, that had done evil in the sight of Jehovah, had perished.

Then Moses sent messengers from Kadesh unto the king of Edom, saying: Thus saith thy brother Israel, Thou knowest all the affliction that hath befallen us: how our fathers went down into Egypt, and we dwelt in Egypt a long time; and the Egyptians oppressed us, and our fathers. Then we cried unto Jehovah, and he heard our voice, and sent an angel, and brought us forth out of Egypt; and, behold, we are in Kadesh, a city in the uttermost edge of thy border. Let us pass through thy land. We will not pass through field or through vineyard, neither will we drink of the water of the wells; we will go along the king's highway, we will not turn aside to the right hand nor to the left, until we have passed thy border. But Edom said to him: Thou shalt not pass through me, else I will come out against thee with the sword. And the children of Israel said to him: We will go up by the highway; and if we drink of thy water, I and my cattle, then will I give the price thereof. I will do nothing but pass through on my feet. But Edom said: Thou shalt not pass through. And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border; wherefore Israel turned away from him.

Then the whole congregation of the children of Israel journeyed from Kadesh, and came unto Mount Hor. And Jehovah spake to Moses in Mount Hor, by the border of the land of Edom, saying: Take Aaron and Eleazar his son, and bring them up to Mount Hor; and strip Aaron of his garments, and put them upon Eleazar his son; for Aaron shall be gathered unto his people, and shall die there. And Moses did as Jehovah commanded. And they went up into Mount Hor in the sight of all the

congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel.

Then they journeyed from Mount Hor by the Red Sea way, to go around the land of Edom; and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses: Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, nor any water; and our soul loatheth this vile bread. Then Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel died. And the people came to Moses, and said: We have sinned, because we have spoken against Jehovah, and against thee; pray unto Jehovah, that he take away the serpents from us. And Moses prayed for the people. And Jehovah said to Moses: Make thee a fiery serpent, and set it upon a standard; and it shall come to pass, that every one that is bitten, when he seeth it, shall live. And Moses made a serpent of brass, and set it upon the standard; and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

And the children of Israel journeyed, and pitched in Oboth. And they journeyed from Oboth, and pitched at Iye-abarim, in the wilderness eastward of Moab, toward the sunrising. Thence they journeyed, and pitched in the valley of Zered. Thence they journeyed, and pitched on the other side of the Arnon, in the wilderness, that cometh out of the border of the Amorites:

for Arnon is the border of Moab, between Moab and the Amorites. And thence they journeyed to Beer (Well): that is the well whereof Jehovah said to Moses: Gather the people together, and I will give them water. Then sang Israel this song:

> Spring up, Well; sing ye to it:
> Well, which princes digged,
> The nation's nobles delved,
> With the sceptre, with their staves.

And from the wilderness they journeyed to Mattanah; and from Mattanah to Nahaliel (Valley of El); and from Nahaliel to Bamoth-baal (Heights of Baal); and from Bamoth to the valley that is in the Field of Moab, at the summit of Pisgah, on the side toward the desert.

CHAPTER XIV.

NUMBERS, xxi., xxii., xxvii., xxxi., xxxii.
DEUTERONOMY, v., vi., ix., x., xxxiv.

CONQUEST OF GILEAD.

The Battle of Jahaz—Song of Heshbon—Battle of Edrei—Plague of Peor—War with Midian—Reuben and Gad—Law of Inheritance—Warnings of Moses—Death of Moses—Joshua Made Leader.

THEN Israel sent messengers to Sihon, king of the Amorites, saying: Let me pass through thy land; we will not turn aside into field, or into vineyard; we will not drink of the water of the wells; we will go by the king's highway, until we have passed thy border. But Sihon would not suffer Israel to pass through his border. And Sihon gathered all his people together, and went out against Israel into the wilderness, and came to Jahaz, and fought against Israel. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, unto the land of the children of Ammon, (for Jazer was the border of the children of Ammon). And Israel dwelt in all the cities of the Amorites, in Heshbon, and in all its villages.

Now Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. Therefore the poets say:

Come to Heshbon ;
Built and founded is the city of Sihon.
Yea, a fire went out from Heshbon,
A flame from Sihon's fortress ;
It ate up Ar of Moab,
Lord of the heights of Arnon.
Woe to thee, Moab !
Thou art lost, folk of Chemosh.
His sons are put to flight ;
His daughters are made captive
To the king of the Amorites, Sihon.
We shot at them ;
From Heshbon to Dibon they perished.
We wasted them
With flames of fire to Medeba.

Thus Israel dwelt in the land of the Amorites. And Moses sent to spy out Jazer, and they took its villages, and drove out the Amorites that were there. Then they turned and went up by the way of Bashan. And Og the king of Bashan went out against them, he and all his people, to battle at Edrei. And Jehovah said to Moses : Fear him not ; for into thy hand have I delivered him, and all his people, and his land ; and thou shalt do to him as thou didst to Sihon king of the Amorites, who dwelt at Heshbon. So they smote him, and his sons, and all his people, until there was none left him alive ; and they possessed his land.

And the children of Israel journeyed, and pitched in the Plains of Moab beyond the Jordan at Jericho. And the people began to go astray after the daughters of Moab, and they called the people unto the sacrifices of their gods ; and the people of Israel ate at their sacri-

ficial feasts, and bowed down to their gods. So Israel yoked himself unto Baal of Peor, and the anger of Jehovah was kindled against Israel. And Moses said to the judges of Israel: Slay ye every one his men that have yoked themselves unto Baal of Peor. And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, while they were weeping at the door of the Tent of Meeting. And when Phineas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a spear in his hand, and went after the man of Israel, and thrust both of them through, the man of Israel, and the woman. So the plague was stayed from the children of Israel.

Then Jehovah spake to Moses, saying: Avenge the children of Israel of the Midianites; afterward shalt thou be gathered unto thy people. And Moses spake to the people, saying: Arm ye men from among you for the war, that they may go against Midian, to execute Jehovah's vengeance on Midian. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. So there were numbered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. And Moses sent them to the war, a thousand of every tribe, and with them Phineas the son of Eleazar the priest, with the vessels of the sanctuary and the trumpets for the alarm in his hand. And they warred against Midian, as Jehovah commanded Moses; and slew every male. And they slew the kings of Midian with the rest of their slain; Evi, and Rekem, and Zur, and Hur, and Reba, the five kings of Midian; Balaam also the son of Beor they slew with the sword. And the

children of Israel took captive the women of Midian and their little ones; and all their cattle, and all their flocks, and all their goods, they took for a prey. And all their cities wherein they dwelt, and all their encampments, they burnt with fire. And they took all the spoil, and all the prey, both of man and beast. And they brought the captives, and the prey, and the spoil unto Moses, and unto Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the Plains of Moab, which are by the Jordan at Jericho.

Now the children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle; the children of Gad and the children of Reuben came and spake to Moses, and to Eleazar the priest, and to the princes of the congregation, saying: The land which Jehovah hath smitten before the congregation of Israel, is a land for cattle, and thy servants have cattle. And they said: If we have found grace in thy sight, let this land be given to thy servants for a possession; bring us not over Jordan. And Moses said to the children of Gad and to the children of Reuben: Shall your brethren go to the war, and shall ye sit here? Wherefore discourage ye the heart of the children of Israel from going over into the land which Jehovah hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

And they came near unto him, and said: We will build sheepfolds here for our cattle, and cities for our little ones; but we ourselves will march armed before the children of Israel, until we have brought them unto their place. We will not return unto our houses, until the children of Israel have inherited every man his in-

heritance. For we will not inherit with them on the other side Jordan westward; because our inheritance is fallen to us on this side Jordan eastward. So Moses gave to the children of Gad, and to the children of Reuben, and to the half tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan.

Then drew near the daughters of Zelophehad, of the families of Manasseh the son of Joseph. And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, at the door of the Tent of Meeting, saying: Our father died in the wilderness, and he had no sons. Why should the name of our father be taken away from among his family, because he had no son? Give to us a possession among the brethren of our father. And Moses brought their cause before Jehovah. And Jehovah spake to Moses, saying: The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak to the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance to his brethren. And if he have no brethren, then ye shall give his inheritance to his father's brethren. And if his father have no brethren, then ye shall give his inheritance to his kinsman that is next to him of his family, and he shall possess it. And it became to the children of Israel a statute of judgment, as Jehovah commanded Moses.

Then Moses spake to Jehovah, saying: Let Jehovah, the God of the spirits of all flesh, appoint a man over

the congregation, who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; that the congregation of Jehovah be not as sheep which have no shepherd. And Jehovah said to Moses: Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put of thine honor upon him, that all the congregation of the children of Israel may obey. And Moses did as Jehovah commanded him, and took Joshua, and set him before Eleazar the priest, and before all the congregation, and laid his hands upon him, and gave him a charge.

And Moses called unto all Israel, and said to them: Hear, O Israel, the statutes and the judgments which I speak in your ears this day, that ye may learn them, and observe to do them. Hear, O Israel; thou art to pass over Jordan, to go and drive out nations greater and mightier than thyself, whose cities are great and fenced up to heaven, a people great and tall, the sons of the Anakim, whom thou knowest, and of whom thou hast heard say, Who can stand before the sons of Anak? Know now, that Jehovah thy God goeth before thee as a devouring fire; he shall destroy them, and he shall bring them down before thee; so shalt thou drive them out, and make them to perish quickly, as Jehovah hath spoken to thee. Speak not thou in thine heart, when Jehovah thy God thrusteth them out from before thee, saying, For my righteousness Jehovah hath brought me in to possess this land. Not for thy righteousness, or for the uprightness of thine heart, dost thou go in to possess their land; but for the wickedness of these nations

Jehovah thy God doth drive them out from before thee, and that he may establish the word which he sware to thy fathers, to Abraham, Isaac, and Jacob. Know therefore, that Jehovah thy God giveth thee not this good land to possess it for thy righteousness, for thou art a stiff-necked people.

And now, Israel, what doth Jehovah thy God ask of thee, but to fear Jehovah thy God, to walk in all his ways, to love him, to serve Jehovah thy God with all thy heart and with all thy soul, and to keep the commandments of Jehovah, and his statutes. Behold, to Jehovah thy God belongeth the heaven, and the heaven of heavens, the earth, with all that therein is. Only Jehovah had a delight in thy fathers to love them, and he chose their seed after them, even you out of all peoples, as at this day. Circumcise therefore the foreskin of your heart, and be no more stiff-necked. For Jehovah your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible, who regardeth not persons, nor taketh reward; executing the judgment of the fatherless and widow, and loving the stranger, to give him food and raiment. Love ye the stranger; for ye were strangers in the land of Egypt. Thou shalt fear Jehovah thy God; him shall thou serve; and to him shalt thou cleave, and by his name shalt thou swear. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen. Thy fathers went down into Egypt seventy souls; and now Jehovah thy God hath made thee as the stars of heaven for multitude.

Hear, O Israel: Jehovah is our God, Jehovah alone. Thou shalt love Jehovah thy God with all thine heart, and with all thy soul, and with all thy might. And these

words, which I command thee this day, shall be upon thine heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

And Moses went up from the Plains of Moab unto Mount Nebo, to the top of Pisgah, over against Jericho. And Jehovah shewed him all the land of Gilead, unto Dan; and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the western sea; and the South, and the Plain of the valley of Jericho, the city of palm-trees, unto Zoar. Jehovah said to him: This is the land concerning which I sware to Abraham, Isaac, and Jacob, saying, I will give it to thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. And he was buried in the valley in the land of Moab over against Beth-peor (House of Peor); but no man knoweth of his sepulchre unto this day. And the children of Israel wept for Moses in the Plains of Moab thirty days.

And Joshua the son of Nun was full of the spirit of wisdom; because Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as Jehovah had commanded Moses, and Joshua became their leader. And there hath not arisen a prophet since in Israel like unto Moses—whom Jehovah knew face to face—to do all the signs and the wonders, which Jeho-

vah sent him to do in the land of Egypt, to Pharaoh, and all his servants, and all his land, and to shew all that mighty power, and all the great terror, which Moses shewed in the sight of all Israel.

CHAPTER XV.

NUMBERS, xxii.-xxiv.

THE STORY OF BALAAM.

Balak's Embassy — Refusal — A Second Embassy—Consent — The Talking Ass—Feasting and Sacrifice—Balaam's Parables—The Blessing of Numbers—The Blessing of Might—The Star of Jacob.

Now when Balak the son of Zippor (the Bird), king of Moab, saw all that Israel had done to the Amorites, he was sore afraid of the Israelites, because they were many; and all Moab was distressed because of the children of Israel. And Moab said to the elders of Midian: Surely this multitude will lick up all that is round about us, as the ox licketh up the grass of the field. So Balak the son of Zippor sent messengers unto Balaam the son of Beor, to Pethor, which is by the river Euphrates, to call him, saying: Behold, a people is come out from Egypt; behold, they cover the face of the earth, abiding over against me. Come now, I pray thee, curse me this people; for they are too mighty for me. Peradventure, if thou curse them, I shall be able to smite them, and drive them out of the land; for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed.

Then elders of Moab and elders of Midian departed with the wages of divination in their hand, and came unto Balaam, and spake to him the words of Balak. And he said to them: Lodge here this night, and I will

bring you word again, as Jehovah shall command me. So the princes of Moab abode with Balaam. And God came unto Balaam, and said: What men are these with thee? And Balaam said to God: Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, the people that is come out of Egypt covereth the face of the earth. Come now, curse me them; peradventure I shall be able to fight against them, and drive them out. And God said to Balaam: Thou shalt not go with them; thou shalt not curse this people; for they are blessed. So Balaam rose up in the morning, and said to the princes of Balak: Get you into your land; for Jehovah refuseth to let me go with you. And the princes of Moab rose up, and went unto Balak, and said: Balaam refuseth to come with us.

Then Balak sent yet again princes, more, and more honorable than they. And they came to Balaam, and said to him: Thus saith Balak the son of Zippor, let nothing hinder thee from coming unto me; for with great honor will I honor thee, and all that thou sayest to me I will do; come therefore, I pray thee, curse me this people. And Balaam answered and said to the servants of Balak: If Balak would give me his house full of silver and gold, I cannot go beyond the word of Jehovah my God, to do less or more. Now, therefore, tarry ye also here this night, that I may know what Jehovah will speak unto me more. And God came unto Balaam in the night, and said to him: If the men be come to call thee, rise up, go with them; but only the thing which I command thee, that shalt thou do. So Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

And God's anger was kindled because he went: and

the angel of Jehovah placed himself in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of Jehovah standing in the road, with his sword drawn in his hand ; and the ass turned aside out of the road, and went into the field ; and Balaam smote the ass, to turn her into the road. Then the angel of Jehovah stood in a passage-way between the vineyards, a fence being on this side, and a fence on that side. And the ass saw the angel of Jehovah, and thrust herself unto the wall, and crushed Balaam's foot against the wall ; and he smote her again. And the angel of Jehovah went farther, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And the ass saw the angel of Jehovah, and she lay down under Balaam ; and Balaam's anger was kindled, and he smote the ass with his staff. Then Jehovah opened the mouth of the ass, and she said to Balaam : What have I done to thee, that thou hast smitten me these three times ? And Balaam said to the ass : Because thou hast mocked me. Would there were a sword in mine hand, then had I killed thee. And the ass said to Balaam : Am not I thine ass, upon which thou hast ridden all thy life long unto this day ? Was I ever wont to do so unto thee ? And he said : Nay.

Then Jehovah opened the eyes of Balaam, and he saw the angel of Jehovah standing in the way, with his sword drawn in his hand ; and he bowed his head, and fell on his face. And the angel of Jehovah said to him : Wherefore hast thou smitten thine ass these three times ? Behold, I am come forth for an adversary, because thy way is perverse before me ; and the ass saw me, and turned aside before me these three times. Unless she

had turned aside from me, surely I had slain thee, and saved her alive. And Balaam said to the angel of Jehovah: I have sinned; for I knew not that thou stoodest in the way against me; now therefore, if it displease thee, I will get me back again. And the angel of Jehovah said to Balaam: Go with the men; but only the word that I shall speak to thee, that thou shalt speak. So Balaam went with the princes of Balak.

When Balak heard that Balaam was come, he went out to meet him unto Ar of Moab, which is on the border of the Arnon, which is in the utmost edge of the land. And Balak said to Balaam: Did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? Am I not able to promote thee to honor? And Balaam said to Balak: Lo, I am come unto thee; have I now any power at all to speak any thing? The word that God putteth in my mouth, that must I speak. And Balaam went with Balak, and they came unto the city of Huzoth. And Balak sacrificed oxen and sheep, and made a feast to Balaam, and to the princes that were with him.

And it came to pass in the morning, that Balak took Balaam, and brought him up to the Heights of Baal, whence he could see the utmost part of the people of Israel. And Balaam said to Balak: Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said to Balak: Stand by thy burnt-offering, and I will go; peradventure Jehovah will come to meet me; and whatsoever he sheweth me I will tell thee. And he went to a bare hill-top. And God met Balaam; and he said to Him: The seven altars have I prepared, and offered up a bullock and a ram on every altar.

And Jehovah put a word in Balaam's mouth, and said: Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt-offering, he, and all the princes of Moab.

Then Balaam took up his parable, and said:

From Aram Balak bringeth me,
Moab's king from the hills of the East:
Come, curse me Jacob;
Come, bring wrath on Israel.
How shall I curse, if God doth not curse?
How shall I bring wrath, if Jehovah be not wroth?
Yea, from the top of the rocks I see him,
From the hills I behold him.
Lo, a people dwelling alone,
Not reckoned with the nations.
Who hath counted Jacob's dust?
The number of the fourth of Israel?
Let me die the death of the righteous,
And be my last end like his.

Then Balak said to Balaam: What hast thou done to me? To curse my foes I brought thee, and, lo, thou hast blessed them altogether. But Balaam answered and said: Must I not take heed to speak that which Jehovah putteth in my mouth? Then Balak said to him: Come with me now unto another place, whence thou mayest see them; thou shalt see but the utmost end of them, and shalt not see them all; and curse me them thence. And he took him to a place of outlook, to the top of Pisgah, and built seven altars, and offered up a bullock and a ram on every altar. And he said to Balak: Stand here by thy burnt-offering, while I meet God yonder. And Jehovah met Balaam, and put a word in his mouth, and said: Return unto Balak, and thus

shalt thou speak. And he came to him, and, lo, he stood by his burnt-offering, and the princes of Moab with him. And Balak said to him : What hath Jehovah spoken ?

And Balaam took up his parable, and said :

Rise, Balak, and hear ;
Give ear to me, O son of Zippor.

God is not man, to lie ;
The son of man, to repent :
Hath he said, and doeth not ?
Spoken, and fulfilleth not ?

Behold, I am bidden to bless ;
He blessed, I cannot change it :
He hath marked no sin in Jacob,
Nor seen evil in Israel.

Jehovah, his God, is with him ;
The shout of a king among them :
God brought them out from Egypt ;
His the wild bull's strength.

There is no charm for Jacob,
Nor any spell for Israel ;
In time is Jacob told,
And Israel, what God doth.

Lo, a people rising like a lioness,
Like a lion lifting itself up ;
Resting not until it eateth prey
And drinketh the blood of the slain.

Then Balak said to Balaam : Neither curse them at all, nor bless them at all. But Balaam answered and said to Balak : Told not I thee, saying, All that Jehovah

speaketh, that I must do? And Balak said to Balaam: Come now, I will bring thee to another place; peradventure it will please God that thou mayest curse me them thence. And Balak brought Balaam unto the top of Peor, that looketh down upon the desert. And Balaam said to Balak: Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered up a bullock and a ram on every altar. Now Balaam saw that it pleased Jehovah to bless Israel, so he went not, as at the other times, to find enchantments, but set his face toward the wilderness. And Balaam lifted up his eyes, and saw Israel dwelling according to his tribes; and the spirit of God came upon him. And he took up his parable, and said:

Oracle of Balaam, Beor's son,
Oracle of the man whose eye is closed;
Oracle of him that heareth God's words,
That saw a vision of Almighty,
Prostrate, with eyes unlocked.

How goodly thy tents, O Jacob,
Thy tabernacles, Israel!
Like shadowy vales,
Like gardens by a river;
Like aloes Jehovah planted,
Like cedars beside waters.
Water streameth from his buckets,
His seed hath abundant water.

Higher than Agag is his king,
Exalted is his kingdom.
God brought him out from Egypt;
His the wild bull's strength.

He eateth the nations his foes,
Their bones he sucketh,
With his arrows he shattereth.
He couched, he lay like a lion,
Or a lioness—who rouseth him?

Who blesseth thee is blessed;
Who curseth thee is cursed.

Then Balak's anger was kindled against Balaam, and he smote his hands together. And Balak said to Balaam: To curse my foes I called thee, and, behold, thou hast altogether blessed them these three times. And now flee to thy place: I thought to shew thee great honor; but, behold, Jehovah hath kept thee back from honor. And Balaam said to Balak: Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the word of Jehovah, to do good or bad of mine own mind; what Jehovah speaketh, that will I speak? And now, behold, I go unto my people; come, I will advise thee what this people shall do to thy people in the latter days. And he took up his parable, and said:

Oracle of Balaam, Beor's son,
Oracle of the man whose eye is closed;
Oracle of him that heareth God's words,
And knoweth knowledge of the Highest,
That saw a vision of Almighty,
Prostrate, with eyes unlocked.

I see him, but not now;
I behold him, but not nigh.

A star hath gone forth from Jacob,
A rod hath risen from Israel,
And crushed the sides of Moab,
Shattered all the sons of tumult.
Edom is become a conquest,
Seir become a conquest of its foes.
And from Jacob goeth down
He that destroyeth the remnant from their cities.

And Balaam rose up, and went and returned to his place; and Balak also went his way.

CHAPTER XVI.

JOSHUA, i., iii.-xi., xiii., xiv., xviii., xix., xxiv.

CONQUEST OF CANAAN.

The Passage of Jordan—Circumcision of Gilgal—Siege of Jericho—Defeat at Ai—The Devoted Thing—The Sin of Achan—The Ambush—The Capture of Ai—The Cunning Men of Gibeon—They Become Tributary—League of the Southern Kings—Battle of Gibeon—Song of the Sun—Battle of Merom—Tabernacle of Shiloh—Warnings of Joshua—His Death.

Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake to Joshua the son of Nun, Moses' minister, saying: Moses my servant is dead; and now arise, go over this Jordan, thou, and all this people, unto the land which I do give them. Then Joshua commanded the officers of the people, saying: Pass through the camp, and command the people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan, to go in to possess the land which Jehovah your God giveth you to possess. And they answered Joshua, saying: All that thou commandest us we will do, and whithersoever thou sendest us we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee, if only Jehovah thy God be with thee, as he was with Moses. Whosoever shall rebel against thy commandment, and not hearken unto thy words in all that thou commandest him, he shall be put to death. Only be strong and of a good courage.

And it came to pass, when the people removed from

their tents to pass over Jordan, that the priests bare the Ark of the Covenant before the people. And when they that bare the Ark were come unto Jordan, and the feet of the priests that bare the Ark were dipped in the brink of the water (and Jordan overfloweth all its banks all the time of harvest), the waters which came down from above stood, and rose up in a heap, a great way off, at Adam, the city that is beside Zarethan; and the waters that went down toward the sea of the Arabah,—that is the Salt Sea—were wholly cut off. And the people passed over right against Jericho. And the priests that bare the Ark of the Covenant of Jehovah stood firm on dry ground in the midst of Jordan, and all Israel passed over on dry ground. On that day Jehovah magnified Joshua in the sight of all Israel; and they feared him, as they had feared Moses, all the days of his life.

And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, on the eastern border of Jericho; and they kept the passover on the fourteenth day of the month at even in the plains of Jericho.

At that time Jehovah said to Joshua: Make thee knives of flint, and circumcise the children of Israel. So Joshua made him knives of flint, and circumcised the children of Israel at the Hill of the Foreskins. And this is the cause why Joshua circumcised them: all the people that came out of Egypt were circumcised; but all the people that were born in the wilderness by the way as they came forth out of Egypt, they had not circumcised. For the children of Israel had wandered forty years in the wilderness, till all the men of war who came forth out of Egypt had perished, because they obeyed not the voice of Jehovah; but their children, whom He raised up in their stead, them Joshua circumcised.

Now Jericho was straightly shut up because of the children of Israel; none went out, and none came in. And Jehovah said to Joshua: See, I have given into thine hand Jericho, and its king, and its mighty men of valor. And Joshua the son of Nun called the priests, and said to them: Take up the Ark of the Covenant, and let seven priests bear seven trumpets of rams' horns before the Ark of Jehovah. And he said to the people: Pass around the city, and let the armed men pass on before the Ark of Jehovah. And when Joshua had spoken to the people, the seven priests bearing the seven trumpets of rams' horns before Jehovah passed on, and blew with the trumpets; and the Ark of the Covenant of Jehovah followed them. And the armed men went before the priests that blew the trumpets, and the rearward went after the Ark; the trumpets being blown as they went. And Joshua commanded the people, saying: Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So he caused the Ark of Jehovah to go around the city once each day for six days, and in the night it lodged in the camp. And it came to pass on the seventh day, that they rose early at the dawning of the day, and went around the city after the same manner, only on that day they went around the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said to the people: Shout; for Jehovah hath given you the city. So the people shouted, and the trumpets were blown; and it came to pass, when the people heard the sound of the trumpets, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and

took the city. And they utterly destroyed all that was in the city, man and woman, young and old, ox, and sheep, and ass, with the edge of the sword. And they burnt the city with fire, and all that was therein; only the silver, and the gold, and the vessels of brass and iron, they put into the treasury of the house of Jehovah. So Jehovah was with Joshua; and his fame was in all the land.

Then Joshua sent men from Jericho to Ai, which is by Beth-aven, east of Beth-el, and commanded them, saying: Go up and spy out the land. And the men went up and spied out Ai. And they returned to Joshua, and said to him: Let not all the people go up; but let about two or three thousand men go up and smite Ai; make not all the people toil up thither; for the men of Ai are but few. So there went up thither of the people about three thousand men; and they were put to flight before the men of Ai. And the men of Ai smote of them about thirty-six men. And they chased them from before the gate as far as to the descent into the plain, and smote them as they were going down.

Then the hearts of the people melted, and became like water. And Joshua rent his clothes, and fell to the earth upon his face before the Ark of Jehovah until the evening, he and the elders of Israel, and put dust upon their heads. And Jehovah said to Joshua: Get thee up; Why art thou thus fallen on thy face? Israel hath sinned; they have transgressed my covenant which I commanded them; they have taken of the devoted thing. So the children of Israel cannot stand before their enemies, because they are devoted to destruction. I will no more be with you, except ye destroy the devoted thing from among you. Whosoever shall be found with the

devoted thing among you, let him be destroyed, he and all that he hath. Now, when the children of Israel took Jericho and devoted to destruction before Jehovah all that was therein, Achan son of Carmi took of the devoted thing, that was devoted to destruction before Jehovah, and hid it in his tent.

Then Joshua caused Israel to draw near before Jehovah according to their tribes, and the tribe of Judah was taken. And he caused the families of Judah to draw near, and the family of the Zerahites was taken. And he caused the family of the Zerahites to draw near by heads of houses, and Zabdi was taken. And he caused his house to draw near, warrior by warrior, and Achan, son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, was taken.

And Joshua said to Achan: My son, ascribe to Jehovah, God of Israel, glory, and give him praise, and tell me what thou hast done, hide it not from me. And Achan answered Joshua, and said: Of a truth I have sinned against Jehovah, God of Israel. I saw among the spoil a goodly Babylonish mantle, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, and I coveted them and took them, and, behold, they are hid in the earth in the midst of my tent. Then Joshua sent messengers, and they ran unto the tent, and, behold, they were hid in his tent. And they took them from the midst of his tent, and brought them unto Joshua, and unto all the children of Israel, and laid them down before Jehovah. And Joshua took Achan son of Zerah, and the silver, and the mantle, and the wedge of gold, and his sons, and his daughters, and all that he had, and brought them up unto the valley of Achor. And all Israel stoned them with stones, and

raised over them a great heap of stones, which remaineth unto this day.

Then Jehovah said to Joshua: Fear not, neither be dismayed; take all the people of war with thee, and arise, go up to Ai; see, I have given into thy hand the king of Ai, and his people, and his city, and his land. And thou shalt do to Ai and its king, as thou didst to Jericho and its king, only its spoil, and its cattle, shall ye take for a prey to yourselves.

Then Joshua rose up early in the morning, and mustered the people, and went up, he and the elders of Israel, before the people to Ai. And all the men of war that were with him went up, and drew nigh, and came before the city, and pitched on the north side of Ai; the valley being between them and Ai. And he took about five thousand men, and set them in ambush between Beth-el and Ai, on the west side of the city. And when the liers in wait that were on the west of the city had been placed, Joshua went that night into the midst of the vale. And it came to pass, when the king of Ai saw the Israelites, that he hasted and rose up early, and went out against Israel to battle, he and all his people; but he knew not that there was an ambush against him behind the city. And Joshua and all Israel made as if they were beaten before them, and fled toward the wilderness. And all the people that were in Ai were called together to pursue after them. So they pursued after Joshua, and were drawn away from the city. And there was not a man left in Ai that went not out after Israel. So they left the city open, and pursued after Israel.

Then Jehovah said to Joshua: Stretch out the javelin that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the javelin that

was in his hand toward the city. Then the ambush arose quickly out of their place, and ran as soon as he had stretched out his hand, and entered into the city, and took it, and hasted and set the city on fire. And the men of Ai looked behind them, and saw that, behold, the smoke of the city ascended up to heaven. And when Joshua and all Israel saw that the ambush had taken the city, and saw the smoke of the city ascending, then they turned again and smote the men of Ai. And the other band issued out of the city against them. So the Israelites surrounded the men of Ai, some on this side, and some on that side, and smote them, so that they let none of them remain or escape. But the king of Ai they took alive, and brought him to Joshua. And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness whither they pursued them, and they were all fallen by the edge of the sword, until there were no more, that all Israel returned unto Ai, and smote it with the edge of the sword.

And all that fell that day, both men and women, were twelve thousand, all the men of Ai. For Joshua drew not back his hand until he had utterly destroyed all the inhabitants of Ai. Only the cattle and the spoil of that city Israel took for a prey to themselves, according to the word of Jehovah which he had commanded Joshua. And Joshua burnt Ai, and made it a heap for ever, even a desolation, as it is unto this day. And the king of Ai he hanged on a tree until the eventide; and at the going down of the sun Joshua commanded, and they took his carcase down from the tree, and cast it at the entering of the gate of the city, and raised thereon a great heap of stones, that remaineth unto this day.

Now when the inhabitants of Gibeon heard what

Joshua had done to Jericho and Ai, they worked wilily, and went and took them provisions, and took old sacks upon their asses, and wine-skins, old and rent and bound up; and old shoes and patched upon their feet, and old garments upon them; and all the bread of their provision was dry, hard crusts. And they went to Joshua unto the camp at Gilgal, and said to him, and to the men of Israel: We are come from a far country; now therefore make ye a covenant with us. But the men of Israel said to the Hivites of Gibeon: Peradventure ye dwell among us; how shall we then make a covenant with you? And they said to Joshua: We are thy servants. And Joshua said to them: Who are ye? and whence come ye? And they said to him: From a very far country thy servants are come because of the name of Jehovah thy God; for we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, who was at Ashtaroth. So our elders and all the inhabitants of our country spake to us, saying: Take in your hand provision for the journey, and go to meet them, and say to them, We are your servants; therefore make ye a covenant with us. This our bread we took hot for our provision out of our houses on the day we set out to come unto you; but now, behold, it is dried into hard crusts. And these wine-skins, which we filled, were new; and, behold, they are rent. And these our garments and our shoes are become old by reason of the very long journey. Then the children of Israel ate bread with them, and did not inquire at the mouth of Jehovah. And Joshua made peace with them, and made a covenant with them to let them live; and the princes of the congregation sware unto them.

Then it came to pass at the end of three days after they had made a covenant with them, that they learned that they were their neighbors, and that they dwelt among them. For when the children of Israel journeyed forward, on the third day they came to the cities of the Hivites. Now their cities were Gibeon, Chephirah, Beeroth, and Kiriath-jearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by Jehovah, the God of Israel. But all the congregation murmured against the princes. Then the princes said to all the congregation: We have sworn unto them by Jehovah, the God of Israel; now therefore we may not touch them. This must we do to them, even let them live; lest wrath be upon us, because of the oath which we sware to them. Let them live; but let them be hewers of wood and drawers of water to all the congregation. And Joshua called for them, and spake to them, saying: Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? Now therefore, cursed are ye. We have no covenant concerning bondmen; therefore hewers of wood and drawers of water for the house of my God shall ye be. And they answered Joshua, and said: Because it was told thy servants, how that Jehovah thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were sore afraid for our lives because of you, and did this thing. And now, behold, we are in thine hand; as it seemeth good and right to thee to do to us, do. So Joshua made them that day hewers of wood and drawers of water for the congregation, and delivered them out of the hand of the children of Israel, that they slew them not.

Now it came to pass, when Adoni-zedek king of Jerusalem heard how the inhabitants of Gibeon had made peace with Israel, and were among them, that he was sore afraid, because Gibeon was a great city, like one of the royal cities, greater than Ai. Therefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying: Come up unto me, and help me, and let us smite Gibeon; for it hath made peace with Joshua and with the children of Israel. So these five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped against Gibeon, and made war against it.

Then the men of Gibeon sent unto Joshua to the camp to Gilgal, saying: Slack not thy hand from thy servants; come up to us quickly, and save us, and help us; for all the kings of the Amorites that dwell in the hill country are gathered together against us. So Joshua went up from Gilgal, he, and all the men of war with him, all the mighty men of valor. And Jehovah said to Joshua: Fear them not, for into thine hands have I delivered them; there shall not a man of them stand before thee. So Joshua went up from Gilgal, and marched all night, and came upon them suddenly. And Jehovah discomfited them before Israel. And they slew them with a great slaughter at Gibeon, and chased them along the pass of Beth-horon, and smote them unto Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, in the pass of Beth-horon, that Jehovah cast down great stones from heaven upon them, so that

they died. More died from the hailstones than the children of Israel slew with the sword.

And Joshua spake to Jehovah in the day Jehovah delivered the Amorites unto the children of Israel, and said :

Sun on Gibeon be still,
Moon on the vale of Ajalon ;
Still was the sun, the moon stayed,
Till the people requited its foes.

And the five kings fled, and hid themselves in the cave at Makkedah. And it was told Joshua, saying : The five kings are found, hidden in the cave at Makkedah. And Joshua said : Roll great stones unto the mouth of the cave, and set men before it to keep them ; but stay not ye ; pursue after your enemies, and smite their rear. Suffer them not to enter into their cities ; for Jehovah your God hath delivered them into your hand. And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, that the remnant of them which remained entered into the fenced cities. And all the people returned to the camp to Joshua at Makkedah in peace ; none whetted his tongue against any of the children of Israel. Then said Joshua : Open the mouth of the cave, and bring forth those five kings unto me out of the cave. And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. And it came to pass, when they had brought forth those kings unto Joshua, that Joshua called for all the men of Israel, and said to the chiefs of the men of war which went with him : Come near, put your feet upon the necks of these kings.

And they came near, and put their feet upon their necks. And Joshua said to them : Fear not, nor be dismayed; be strong and of good courage ; for thus shall Jehovah do to all your enemies against whom ye fight. And afterwards Joshua smote them, and put them to death, and hanged them on five trees ; and they hung upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones on the mouth of the cave, which remain unto this very day.

And Joshua took Makkedah at that time, and smote it with the edge of the sword, and the king thereof ; he utterly destroyed all the souls that were therein, he left none remaining ; and he did to the king of Makkedah as he had done to the king of Jericho. And Joshua returned, and all Israel with him, unto the camp to Gilgal.

And it came to pass, when Jabin king of Hazor heard these things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, and to the kings that were on the north, in the hill country, and in the valley of the Jordan south of Chinneroth (Gennesaret), and in the lowland toward the sea-coast, and in the heights of Dor on the west ; to the Canaanite on the east and on the west, and the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the hill country, and the Hivite under Hermon in the land of Mizpeh. And they went out, they and all their hosts with them, much people, like the sand that is upon the sea-shore in multitude, with horses and chariots very many. And all these kings met together, and came and pitched together at the waters of Merom, to fight with Israel. And Jeho-

vah said to Joshua: Be not afraid because of them, for to-morrow will I deliver them all up before Israel; thou shalt hough their horses, and burn their chariots with fire. So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly, and fell upon them. And Jehovah delivered them into the hand of Israel, and they smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward, and smote them, until they left them none remaining. And Joshua did to them as Jehovah bade him; he houghed their horses, and burned their chariots with fire.

Then the whole congregation of the children of Israel assembled themselves together at Shiloh, and set up the Tent of Meeting there. And the land was subdued before them. Now Joshua was old and well stricken in years; and Jehovah said to him: Thou art old and well stricken in years, and there remaineth yet very much land to be possessed. Now therefore, divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh. So Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers' houses of the tribes of the children of Israel, allotted them their inheritance. Only to the tribe of Levi they gave none inheritance; the offerings of Jehovah, the God of Israel, made by fire are his inheritance, as he spake to him. And when they had made an end of allotting the land, the children of Israel gave to Joshua the son of Nun the city which he asked (Timnath-serah in the mountains of Ephraim), and he built the city, and dwelt there.

Then Joshua called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. And Joshua

said to all the people: Thus saith Jehovah, the God of Israel, Your fathers dwelt of old beyond the River, and they served other gods. And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave to Isaac Jacob and Esau: and I gave to Esau mount Seir, to possess it; but Jacob and his children went down into Egypt. And I sent Moses and Aaron, and I plagued Egypt, and afterward I brought you out. And ye came unto the sea; and the Egyptians pursued after you with chariots and horsemen unto the Red Sea. And when ye cried out unto Jehovah, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them. Then ye dwelt in the wilderness many days. And I brought you into the land of the Amorites, who dwelt beyond Jordan; and they fought with you. And I gave them into your hand, and ye possessed their land; and I destroyed them from before you. And ye went over Jordan, and came unto Jericho; and the men of Jericho fought against you, and I delivered them into your hand. And I gave you a land whereon ye had not labored, and cities which ye built not, that ye might dwell therein; of vineyards and oliveyards which ye planted not do ye eat. And now fear Jehovah, and serve him in sincerity and in truth. Put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah. And if it seem evil to you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve Jehovah. And the people answered and said: Far be it from us to forsake Jehovah, to serve other gods; for Jehovah is our God; he it

is that brought us and our fathers up out of the land of Egypt, from the house of bondmen, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through whom we passed. It is Jehovah that drove out from before us all the peoples, even the Amorites that dwelt in the land; therefore we also will serve Jehovah, for he is our God. And Joshua said to the people: Ye are witnesses against yourselves that ye have chosen you Jehovah, to serve him. And they said: We are witnesses. So the people said to Joshua: Jehovah our God will we serve, and unto his voice will we hearken. And Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And the bones of Joseph, which the children of Israel had brought up out of Egypt, buried they in Shechem.

And Joshua wrote these things in a book of the teaching of God; and he took a great stone, and set it up there under the oak that was at the sanctuary of Jehovah. And Joshua said to all the people: Behold, this stone shall be a witness against us; for it hath heard all the words of Jehovah which he spake unto us; so it shall be a witness against you, lest ye deny your God.

And it came to pass after these things, that Joshua the son of Nun, the servant of Jehovah, died; and they buried him in the bounds of his inheritance in Timnath-serah, which is in the hill country of Ephraim, on the north of the mountain of Gaash. And Eleazar the son of Aaron died; and they buried him in the Hill of Phinehas, his son, which had been given him in the hill country of Ephraim. And Israel served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, and had known all the works of Jehovah, that he had wrought for Israel.

CHAPTER XVII.

JOSHUA, xv.-xix. JUDGES, i.-iii., xvii., xviii.

SETTLEMENT OF CANAAN.

Lot of Judah—The Calebites—Lot of Joseph—Capture of Luz—Benjamin—Dan—Story of Micah—His Idols—His Priest—The Spies—Migration of Dan—Micah Robbed of his Gods—Capture of Laish—Sanctuary of Dan—Zebulun—Issachar—Asher—Naphtali—Mingling with the Heathen.

Now it came to pass after the death of Joshua, that the children of Israel asked of Jehovah, saying: Who shall go up for us first against the Canaanites to fight against them? And Jehovah said: Judah shall go up; behold, I have delivered the land into his hand. And Judah said to Simeon, his brother: Come up with me into my lot, that we may fight against the Canaanites. So Simeon went with him. And Jehovah delivered the Canaanites into their hand, and they smote them in Bezek.

Now this was the lot of the tribe of the children of Judah. Their south border was from the shore of the Dead Sea, from the tongue that stretcheth southward, unto the Brook of Egypt, and unto the Mediterranean Sea. And the east border was the Dead Sea, unto the mouth of Jordan. And the border on the north side went out from the bay of the Dead Sea at the mouth of Jordan, and passed to the south of Jerusalem, through the valley of Hinnom, unto the north side of Ekron, and its goings out were at the Mediterranean Sea. Out

of the portion of the children of Judah was the inheritance of the children of Simeon, for the portion of the children of Judah was too great for them. And Jehovah was with the children of Judah, and they possessed the hill country, but could not drive out the inhabitants of the lowland, because they had chariots of iron. And the children of the Kenite, Moses' father-in-law, went up with the children of Judah into the wilderness of Judah, which is south of Arad, and dwelt among the people.

And to Caleb (Dog), the Kenizzite, son of Jephunneh, was given a portion among the children of Judah, namely the city of Arba, that is Hebron. And Caleb said: He that smiteth the city of Sepher (Debir), and taketh it, to him will I give Achsah, my daughter, to wife. And Othniel, the son of Kenaz, the brother of Caleb, took it; and he gave him Achsah, his daughter, to wife. And it came to pass, when she came unto him, that she moved him to ask of her father the field. And she alighted from her ass, and Caleb said to her: What aileth thee? And she said to him: Bestow on me a gift. Since thou hast set me in the land of the South, give me also pools of water. So Caleb gave her the upper pools and the lower pools.

And the lot of the children of Joseph went out from Jordan by Jericho on the east—westward unto Beth-horon, and to Gezer; and the goings out thereof are at the sea. And the border of the children of Ephraim was thus: the border of their inheritance on the south side was from Jericho to Beth-horon, and their border went out unto the Mediterranean Sea; and on the north side their border went from Jordan westward unto Michmethah and Ataroth and

Tappuah, unto the river Kanah, and the goings out thereof were at the Mediterranean Sea. Now Manasseh had the land of Tappuah, but Tappuah on the border of Manasseh belonged to the children of Ephraim, and there were furthermore single cities of the children of Ephraim among the inheritance of the children of Manasseh. And the border of Manasseh was from the border of Ephraim unto the border of Asher and Issachar. And Manasseh had in Issachar and in Asher Beth-shean and its villages, and Ibleam and its villages, and Dor and its villages, and En-dor and its villages, and Taanach and its villages, and Megiddo and its villages.

Then the house of Joseph went up against Bethel, and Jehovah was with them. And the house of Joseph sent to spy out Bethel (now the name of the city at that time was Luz). And the spies saw a man come forth out of the city, and they said to him: Shew us now a way of entrance into the city, and we will shew thee mercy. So he shewed them a way of entrance into the city; and they smote the city with the edge of the sword, but they let go the man and all his family. And they drave not out the Canaanites that dwelt in Gezer, but they dwell in the midst of Ephraim unto this day, and are tributary. And Manasseh could not conquer Beth-shean and its villages, nor Taanach and its villages, nor Dor and its villages, nor Ibleam and its villages, nor Megiddo and its villages, but the Canaanites still dwelt there. And it came to pass afterward, when Israel was waxed strong, that they put the Canaanites to tribute, but did not drive them out.

And the lot of the children of Benjamin came forth between the children of Judah and the children of

Joseph, from the river Jordan to Beth-horon. But the children of Benjamin could not dispossess the Jebusites that inhabited Jerusalem—and the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

And the lot of the children of Dan was between Judah and Ephraim, from the Mediterranean Sea to Beth-horon. But the Amorites forced the children of Dan into the mountains, and would not suffer them to come down into the lowland. And the Amorites dwelt in Mount Heres, in Aijalon, and in Shaalbim (afterward the hand of the house of Joseph prevailed, so that they became tributaries). Therefore the border of the children of Dan was too narrow for them, and they went up and fought against Laish, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called it Dan, after the name of Dan their father.

Now the taking of Laish was in this wise. There was a man of the hill country of Ephraim, whose name was Micah. And he said to his mother : The eleven hundred pieces of silver that were taken from thee, about which thou didst utter a curse, speaking it in mine ears, behold, the silver is with me ; I took it. And his mother said : Blessed be my son of Jehovah. And he restored the eleven hundred pieces of silver to his mother, and his mother said : I do hereby dedicate the silver unto Jehovah from my hand for my son, to make graven images and molten images ; now therefore I will restore it unto thee. So he restored the money to his mother, and she took two hundred pieces of silver, and gave them to the founder, who made thereof graven images and molten images, that they might be in the house of Micah. Thus the man Micah had a house of gods, and he made an ephod, and teraphim, and consecrated one of his sons,

who became his priest. In those days there was no king in Israel; every man did that which was right in his own eyes.

Now there was a young man of Bethlehem of Judah, a Levite, who sojourned there. And he departed out of the city of Bethlehem, to sojourn where he could find a place; and in his journeying he came to the hill country of Ephraim to the house of Micah. And Micah said to him: Whence comest thou? And he said to him: I am a Levite of Bethlehem of Judah, and I go to sojourn wherever I may find a place. And Micah said to him: Dwell with me, and be to me a father and a priest, and I will give thee ten pieces of silver by the year, and a suit of apparel, and thy victuals. So the Levite agreed to dwell with Micah, and became his priest, and was in his house. Then said Micah: Now know I that Jehovah will do me good, seeing I have a Levite as my priest.

In those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day their inheritance had not fallen unto them among the tribes of Israel. And the children of Dan sent out five men of their tribe, men of valor, from Zorah, and from Eshtaol, to spy out the land, and to search it, saying unto them: Go, search the land. And they came to the hill country of Ephraim, unto the house of Micah, and lodged there. When they were by the house of Micah, they heard the voice of the young man the Levite, and knew it, and turned aside thither, and said to him: Who brought thee hither? and what doest thou in this place? and what hast thou here? And he said to them: Thus and thus hath Micah dealt with me, and he hath hired me, and I am become his priest. And they said to him: Ask now of God, that we may know whether the journey whereon

we go shall be prosperous. And the priest said to them: Go in peace; Jehovah beholdeth the journey whereon ye go.

Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt in security, after the manner of the Zidonians, quiet and secure. And there was no lack of any thing in the land; and they were far from the Zidonians, and had no dealings with other men. And they came unto their brethren to Zorah and Eshtaol; and their brethren said to them: What say ye? And they said: Arise, and let us go up against them; for we have seen the land, and, behold, it is very good. Do ye doubt? Delay not to set forth and go and possess the land. When ye go, ye shall come unto an unguarded people, and a broad land. Surely God hath given it into your hand; a place where there is no lack of any thing that is in the earth.

And there set forth thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men girt with weapons of war. And they went up, and encamped by the city of Jearim, in Judah, (and the place is called Camp of Dan unto this day). And they passed thence unto the hill country of Ephraim, and came unto the house of Micah. Then spake the five men that went to spy out the country of Laish, and said to their brethren: Do ye know that there is in these houses an ephod, and teraphim, both graven and molten images? Now therefore consider what ye will do.

Then they turned aside thither, and came to the house of the young man the Levite, the house of Micah, and saluted him. And the six hundred men of the children of Dan, girt with their weapons of war, stood by the entering of the gate. And the priest stood by the entering

of the gate with the six hundred men girt with weapons of war. And the five men that went to spy out the land went into Micah's house, and fetched the images. Then said the priest to them : What do ye ? And they said to him : Hold thy peace ; lay thine hand upon thy mouth, and go with us, and be to us a father and a priest. Is it better for thee to be priest unto the house of one man, or to be priest unto a tribe and a family in Israel ? And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven images, and went in the midst of the people. And they turned and departed, putting the little ones and the cattle and the goods before them.

When they were a good way from the house of Micah, the men that were in the houses near to Micah's house gathered together, and followed after the children of Dan. And they cried unto the children of Dan. But they turned their faces, and said to Micah : What aileth thee, that thou comest with such a company ? And he said : Ye have taken away my gods which I made, and the priest, and are gone away ; and what have I more ? How then say ye unto me, What aileth thee ? And the children of Dan said to him : Let not thy voice be heard among us, lest angry fellows fall upon you, and thou lose thy life, and the lives of thy household. And the children of Dan went on their way. And Micah saw that they were too strong for him, and turned and went back unto his house. So they took that which Micah had made, and the priest which he had. And they came unto Laish, unto a people quiet and secure, and smote them with the edge of the sword, and burned the city with fire. And there was no deliverer, because it was far from Zidon, and they had no dealings with other men ;

and it was in the valley that lieth by Beth-rehob. Then they built the city, and dwelt therein. And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel ; howbeit the name of the city aforetime was Laish. And the children of Dan set up the graven image ; and Jonathan, the son of Gershom, the son of Moses, he and his sons were priests to the tribe of the Danites until the day of the captivity of the land.

And the lot of the children of Zebulun went from Sarid westward to the river before Jokneam, and eastward to Chisloth-tabor, and northward to Hannathon and the valley of Iphtah-el. And Zebulun did not drive out the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

And the lot of Issachar was toward Jezreel, and Chesulloth, and Shunem, aud En-gannim (Fountain of Gardens). And its boundaries reached to Tabor, and the outgoings of its border were at Jordan.

And the border of the lot of the tribe of the children of Asher is Carmel on the southwest, and toward the east it reacheth to Zebulun, and the valley of Iphtah-el ; then it goeth out past Cabul on the left hand, and Ebron, and Rehob, and Hammon, and Kanah, unto great Zidon ; and it turneth to Ramah, and the fortress of Tyre ; and it turneth to Hosah, and the outgoings thereof are at the Mediterranean Sea, from Hebel to Achzib. But Asher did not drive out the inhabitants of Acco, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob. But the Asherites dwelt among the Canaanites, the inhabitants of the land, and did not dispossess them.

And the lot of the children of Naphtali reached to Zebulun and to Issachar on the south side, and to Asher on the west side, and the outgoings thereof were at the Jordan. And among their fenced cities were Chinnereth, and Hazor, and Kedesh, and Beth-anath (House of Anat), and Beth-shemesh (House of the Sun). But Naphtali did not drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land. Nevertheless afterward the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

Now these are the nations which Jehovah left, to prove Israel by them: five lords of the Philistines, and all the Canaanites, and the Zidonians, and the Hivites that dwelt in Mount Lebanon, from Mount Baal-hermon unto the territory of Hamath. And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites. And they took their daughters to be their wives, and gave their daughters to their sons. And the children of Israel did that which was evil in the sight of Jehovah, and served the gods and goddesses of the nations among whom they dwelt, and bowed themselves down unto them and forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt. And the anger of Jehovah was kindled against Israel, and he delivered them into the hands of spoilers that spoiled them, and sold them into the hands of their enemies round about, so that they could not stand before their enemies.

CHAPTER XVIII.

JUDGES, iii., xvii.

THE AGE OF ANARCHY—I.

EHUD, THE BENJAMITE.

IN those days there was no king in Israel; every man did that which was right in his own eyes. And the children of Israel did evil in the sight of Jehovah. And Jehovah strengthened Eglon (Bullock) the king of Moab against Israel, because they had done evil in the sight of Jehovah. And Eglon gathered unto him the children of Ammon and Amalek, and went and smote Israel, and took Jericho, the city of palm-trees. And the children of Israel served Eglon the king of Moab eighteen years. But when the children of Israel cried unto Jehovah, he raised them up a saviour, Ehud son of Gera, the Benjamite, a left-handed man.

Now the children of Israel sent tribute by the hand of Ehud unto Eglon the king of Moab. And Ehud made him a short, two-edged dagger, and girded it under his raiment upon his right thigh. And he brought the tribute unto Eglon king of Moab. And it came to pass after he had presented the tribute, he sent away the people that bare it; but he himself turned back after he had reached the outposts, saying: I have a secret errand unto thee, O king. Then the king commanded privacy; and all that stood by him went out from him. And Ehud came unto him; and he was sitting by himself

alone in his upper chamber of cooling. And Ehud said: I have a word from God unto thee. And he arose out of his seat. Now Eglon was a very fat man. And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly. And the haft also went in after the blade; and the fat closed upon the blade, and he drew not the dagger out of his belly. Then Ehud went forth, and shut the doors of the upper chamber behind him, and locked them. When he was gone out, Eglon's servants came, and looked, and, behold, the doors of the upper chamber were locked. And they tarried till they were ashamed; and, behold, he opened not the doors of the upper chamber. Then they took the key, and opened them; and, behold, their lord lay on the ground dead.

And Ehud escaped while they tarried, and passed beyond the outposts, and escaped to the mountains. And it came to pass, when he was come, that he blew a trumpet in the hill country of Ephraim. And he said to the children of Israel: Follow after me; for Jehovah hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over. And they slew of Moab at that time about ten thousand men, every lusty man, and every man of valor; and there escaped not a man. So Moab was humbled that day under the hand of Israel; and the land had rest.

CHAPTER XIX.

JUDGES, iv., v.

THE AGE OF ANARCHY—II.

THE STORY OF DEBORAH.

Now the children of Israel did evil in the sight of Jehovah; and Jehovah sold them into the hand of Sisera, who dwelt in Harosheth of the Gentiles. And he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. And the children of Israel cried unto Jehovah.

Now Deborah, a prophetess, the wife of Lappidoth, judged Israel at that time. And she dwelt under the Palm of Deborah, between Ramah and Beth-el in the hill country of Ephraim; and the children of Israel came up to her for judgment. And she sent and called Barak son of Abinoam out of Kedesh of Naphtali, and said to him: Hath not Jehovah, the God of Israel, commanded, saying, Go march to mount Tabor, taking with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will bring out against thee to the river Kishon Sisera, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said to her: If thou wilt go with me, I will go; but if thou wilt not go with me, I will not go. And she said: I will surely go with thee; only the journey that thou takest shall not be for thine honor, if Jehovah sell Sisera into the hand of a woman.

So Deborah arose, and went with Barak to Kedesh. Then Barak called Zebulun and Naphtali together to Kedesh; and ten thousand men followed at his feet, and Deborah went up with him. And it was told Sisera that Barak son of Abinoam was gone up to Mount Tabor. And Sisera gathered together all his chariots, nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river Kishon. And Deborah said to Barak: Up; for this is the day in which Jehovah hath delivered Sisera into thine hand. Is not Jehovah gone out before thee? So Barak went down from Mount Tabor, and ten thousand men after him. And Jehovah discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak. And Sisera lighted down from his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles. And all the host of Sisera fell by the edge of the sword; there was not a man left.

Now Heber the Kenite had separated himself from the Kenites, the children of Moses' father-in-law; and he pitched his tent as far northward as the Oak of Zaanaim, which is near Kedesh. And Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite. And Jael went out to meet Sisera, and said to him: Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a rug. And he said to her: Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. And he said to her: Stand at the door of the tent, and it shall be, if any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No. Then

Jael Heber's wife took a tent-pin, and took a hammer in her hand, and went softly unto him, and smote the pin into his temples, and it pierced through into the ground; for he was in a deep sleep and weary; so he died.

And, behold, Barak pursuing after Sisera; and Jael came out to meet him, and said to him: Come, and I will shew thee the man whom thou seekest. And he came unto her; and, behold, Sisera lay dead, and the tent-pin in his temples.

THE SONG OF DEBORAH.

I. For that the leaders led in Israel,
That willing warriors were the people;
Bless ye Jehovah.

Hear, ye kings; give ear, ye princes;
I, even I, to Jehovah will I sing,
Strike the strings to Jehovah, Israel's God.

Jehovah, when thou wentest out from Seir,
When thou didst march from Edom's field,
The earth quaked, the heavens dropped,
Yea, the clouds dropped down water;
Mountains melted before Jehovah,
Yon Sinai before Jehovah, Israel's God.

In the days of Shamgar, Anath's son,
In the days of Jael, untrodden were the roads,
The travellers went by crooked paths.
Deserted were the fields in Israel, deserted,
Until that I arose, Deborah,
That I arose as mother unto Israel.

They choose new chiefs ;
Then war is at the gates ;
Nor shield is seen, nor spear
Among forty thousand in Israel.

My heart is toward the chiefs of Israel,
The willing warriors of the people ;
Bless ye Jehovah.

Ye that ride white dappled asses,
Ye that sit on carpets,
Ye that go on journeys, sing !

Gayer than the bowmen's voice among the maidens at the well,
They sing Jehovah's righteous acts,
Acts of his deliverance toward Israel :
The people of Jehovah are gone down to their gates.

II. Awake, awake, Deborah !
Awake, awake, uplift the song !
Up, Barak, Abinoam's son, lead captive thy captivity !

Then went down a remnant of the nobles,
Jehovah's people went down against the mighty.
From Ephraim, whose root is in Mount Amalek ;
After thee, among thine hosts, Benjamin ;
Out of Machir went down those that rule,
And from Zebulun they that wield the marshal's staff ;
Issachar's princes with Deborah,
As Barak, so Issachar,
To the valley following at his feet.

By the brooks of Reuben
Great resolves of heart.
Why sattest thou among thy sheepfolds
To hear the pipings for the flocks?
By the brooks of Reuben
Great searchings of heart.

Gilead abode beyond Jordan,
And Dan—why lingereth he in ships?
Asher sat still on the shore of the sea,
Yea, by his havens he abideth.
Zebulun, a people that perilled its life unto death,
Naphtali also upon the mountain heights.

Came the kings and fought;
Then fought the kings of Canaan
At Taanach, by Megiddo's stream;
Booty of silver they took not.

From heaven fought the stars,
From their courses they fought against Sisera;
The river Kishon swept them down,
The river of battles, the river Kishon.

March on my soul in might.

III. Then clattered the hoofs of the horses
In the galloping flight of their mighty men.

"Curse Meroz," saith Jehovah's angel;
With cursing curse ye its inhabitants,
Because they came not to Jehovah's help,
To Jehovah's help against the mighty.

Blessed above women be Jael
Above women in the tent be blessed.
Water he asked, milk she gave,
In a lordly bowl she brought forth curded milk.

Her hand she put to the nail,
Her right hand to the workman's hammer,
And smote Sisera, clave his head,
And crushed and pierced his temples.

At her feet he bowed, he fell, he lay ;
At her feet he bowed, he fell ;
Where he bowed, there he fell down dead.

From the window she gazeth, and crieth,
Sisera's mother from the lattice :
" Why is his car slow to come ?
Why tarry the wheels of his chariots ? "

The wisest of her ladies reply,
She to herself returneth answer :
" Do they not find and share the spoil ?
A vulture crest or two for the head of the warrior,
A spoil of gay robes for Sisera,
A spoil of gay embroidered robes,
A gay embroidered robe or two for the neck of the
spoiler ? "

So perish all thine enemies, Jehovah !
Be thy lovers like the rising of the sun in might !

CHAPTER XX.

JUDGES, vi.–viii.

THE AGE OF ANARCHY—III.

THE STORY OF GIDEON, OR JERUBBAAL.

The Invasion of Midian—An Angel of Jehovah—The Fleece and the Dew—Gideon's Army—The Test of Lapping—The Chosen Three Hundred—Gideon in the Camp of Midian—Stratagem—A Night Attack—The Throne Refused—Gideon's Idol.

THE children of Israel did evil in the sight of Jehovah, and Jehovah delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel. For fear of the Midianites the children of Israel made them the dens which are in the mountains, and the caves, and the strongholds. For it came to pass, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east; they came up against them, and encamped against them, and destroyed the increase of the land, as far as unto Gaza, and left no sustenance in Israel, neither sheep, nor ox, nor ass. For they came up with their cattle, their tents they brought, like locusts for multitude; and they and their camels were without number; and they came into the land to destroy it. And Israel was brought very low because of Midian; and the children of Israel cried unto Jehovah.

Now Gideon, the son of Joash the Abiezrite, of Ophrah, was beating out wheat in the wine-press, to hide it

from the Midianites. And an angel of Jehovah appeared unto him, and said to him : Jehovah is with thee, thou mighty man of valor. And Gideon said to him : O my lord, if Jehovah be with us, why then is all this befallen us ? And where are all his wondrous works of which our fathers told us, saying, Did not Jehovah bring us up from Egypt ? But now Jehovah hath cast us off, and delivered us into the hand of Midian. Then Jehovah looked upon him, and said : Go in thy might, and save Israel from the hand of Midian ; have not I sent thee ? But Gideon said to him : O Lord, wherewith shall I save Israel ? Behold, my thousand is the poorest in Manasseh, and I am the least in my father's house. And Jehovah said to him : Because I am with thee, thou shalt smite Midian as one man. And Gideon said to him : If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence until I come to thee, and bring my offering, and lay it before thee. And He said : I will tarry until thou come again. So Gideon went in, and made ready a kid, and unleavened cakes of an ephah of meal (the flesh he put in a basket, and the broth he put in a pot), and brought them out unto him under the oak, and presented them. And the angel of God said to him : Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of Jehovah put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes ; and there went up fire out of the rock, and consumed the flesh and the unleavened cakes ; and the angel of Jehovah vanished out of his sight. And Gideon saw that it was the angel of Jehovah ; and Gideon said : Alas, Lord Jehovah ! forasmuch as I have seen an angel

of Jehovah face to face. But Jehovah said to him: Peace be unto thee; fear not: thou shalt not die. So Gideon built an altar there to Jehovah, and called it Jehovah is Peace. Unto this day it is yet in Ophrah of the Abiezrites.

Then all the Midianites and the Amalekites and the children of the east gathered together, and passed over, and pitched in the plain of Jezreel. And the spirit of Jehovah came upon Gideon, and he blew a trumpet, and the Abiezrites gathered together after him. And he sent messengers throughout all Manasseh; and they also were gathered together after him. And he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them. And Gideon said to God: If thou wilt save Israel by mine hand, as thou hast spoken, behold, I will put a fleece of wool on the threshing floor; if there be dew on the fleece only, and it be dry upon all the ground, then shall I know that thou wilt save Israel by mine hand, as thou hast spoken. And so it came to pass. And he rose up early on the morrow, and pressed the fleece, and wrung the dew from the fleece, a bowlful of water. Then Gideon said to God: Let not thine anger be kindled against me, and I will speak but this once. Let me make trial with the fleece but once more. Let it be dry upon the fleece only, but on all the ground let there be dew. And God did so that night, and it was dry upon the fleece only, but on all the ground there was dew.

Then Jerubbaal, that is Gideon, and all the people that were with him, rose up early, and pitched beside the spring of Harod; and the camp of Midian was on the north side of them, by the hill of Moreh, in the plain. And Jehovah said to Gideon: The people that are

with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him turn back. And there turned back of the people twenty-two thousand; and ten thousand remained.

And Jehovah said to Gideon: The people are yet too many; bring them down unto the water, and I will try them for thee there. Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped with the hand to the mouth was three hundred men; and all the rest of the people bowed down upon their knees to drink water. And Jehovah said to Gideon: By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand. Let the rest go every man unto his place. So the three hundred took victuals in their hand; and their trumpets; and he sent all the rest of Israel every man unto his tent, but retained the three hundred men.

Now the host of Midian was beneath him in the plain. And it came to pass the same night, that Jehovah said to him: Up, get thee down against this host, for I have delivered it into thine hand. But if thou fear to go down, go thou with Purah thy servant down to the camp, and hear what they say; and afterward shall thine hands be strengthened to go down against them. So he went down with Purah his servant unto the edge of the armed men that were in the camp. And the Midianites and the Amalekites and all the children of the east lay along in the valley like locusts for multitude;

and their camels were without number, like the sand which is upon the sea-shore for multitude. And as Gideon came, behold, a man telling a dream to his fellow; and he said: Behold, I dreamed a dream, and, lo, a cake of barley bread rolling through the camp of Midian; and it came unto a tent, and smote it that it fell, and overturned it, that it lay along the ground. And his fellow answered and said: This is nothing else save the sword of Gideon son of Joash, a man of Israel; into his hand God hath delivered Midian, and all the host.

And it came to pass, when Gideon heard the telling of the dream, and its interpretation, that he worshipped. Then he returned into the camp of Israel, and said: Up, for Jehovah hath delivered into your hand the host of Midian. And he divided the three hundred men into three companies, and put a trumpet in every man's hand, and empty pitchers, with torches within the pitchers. And he said to them: Watch me, and do as I do. Behold, when I come to the edge of the camp, it shall be that, as I do, so shall ye do. When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and cry: Sword of Jehovah, and of Gideon.

So Gideon, and the hundred men that were with him, came unto the edge of the camp in the beginning of the middle watch, when they had but newly changed the watch; and they blew the trumpets, and brake the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, holding the torches in their left hands, and the trumpets in their right hands to blow withal; and they cried: Sword of Jehovah, and of Gideon. And they stood every man in his place round about the camp; and all the host of

Midian ran, crying out, and fleeing. And the host fled as far as Beth-shittah toward Zererah, as far as the border of Abel-meholah, by Tabbath. And the men of Israel gathered together from Naphtali, and Asher, and all Manasseh, and pursued after Midian. And Gideon sent messengers throughout all the hill country of Ephraim, saying: Come down against Midian, and secure against them the fords of Jordan at Beth-barah. So all the men of Ephraim gathered together, and secured the fords of Jordan at Beth-barah. And they took two princes of Midian, Oreb (Raven) and Zeeb (Wolf); and they slew Oreb at the rock of Oreb, and Zeeb they slew at the wine-press of Zeeb. And they pursued Midian; and they brought the heads of Oreb and Zeeb to Gideon from the other side of Jordan.

And the men of Ephraim said to him: Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with Midian? And they chid him sharply. But he said to them: What have I done then in comparison of you? Is not the gleaning of Ephraim better than the vintage of Abiezer? God hath given into your hand the princes of Midian, Oreb and Zeeb; and what was I able to do in comparison of you? Then their anger was abated toward him, when he had spoken thus. Thus Midian was humbled before the children of Israel, so that they lifted up their heads no more. And the land had rest forty years in the days of Gideon.

Then the men of Israel said to Gideon: Rule thou over us, both thou, and thy son, and thy son's son also; for thou hast saved us out of the hand of Midian. But Gideon said to them: I will not rule over you, neither shall my son rule over you; Jehovah shall rule over you. And Gideon said to them: I would desire a request of

you, that ye would give me every man the rings of his spoil. (For they had golden rings, because they were Ishmaelites.) And they answered: We will give them. And they spread a garment, and cast therein every man the rings of his spoil. And the weight of the golden rings that Gideon requested was a thousand and seven hundred shekels of gold; besides the crescents, and the collars, and the purple raiment that was on the kings of Midian, and besides the chains that were about their camels' necks. And Gideon made it into an ephod, and put it in his city, in Ophrah: and all Israel went astray after it; and it became a snare unto Gideon, and to his house. And Gideon son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

CHAPTER XXI.

JUDGES, viii., ix.

THE AGE OF ANARCHY—IV.

STORY OF ABIMELECH.

Abimelech's Conspiracy—The Murder of his Brethren—King Abimelech—Parable of Jotham—Revolt of Shechem—The Capture—Siege of Thebez—Death of Abimelech.

Now Gideon had seventy sons, for his wives were many. And his concubine that was in Shechem bare him a son, whose name he called Abimelech. This Abimelech, the son of Jerubbaal, that is Gideon, went to Shechem unto his mother's brethren, and spake with them, and with all the family of the house of his mother's father, saying: Speak, now, in the ears of all the men of Shechem, Whether is better for you, that seventy men, all the sons of Jerubbaal, rule over you, or that one man rule over you? Remember also that I am your bone and your flesh. And his mother's brethren spake concerning him in the ears of all the men of Shechem all these words; and their hearts inclined toward Abimelech, for they said: He is our brother. So they gave him seventy pieces of silver out of the temple of Baal-berith, and Abimelech hired therewith vain and light fellows, who followed him. And he went unto his father's house at Ophrah, and slew his brethren, the sons of Jerubbaal, seventy men, upon one stone; but Jotham, the youngest son of Jerubbaal, escaped; for he hid himself.

Then all the men of Shechem gathered together, and all the men of the citadel, and went and made Abimelech king, by the Oak of the Pillar that was at Shechem. And when they told it to Jotham, he went and stood in the top of Mount Gerizim, and lifted up his voice, and cried, and said to them: Hearken unto me, ye men of Shechem, as may God hearken unto you. The trees went forth on a time to anoint a king over them; and they said to the olive-tree, Reign thou over us. But the olive-tree said to them, Should I leave my fatness, because of which gods and men hold me in honor, and go nod over the trees? Then the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said to them, Should I leave my sweetness, and my good fruit, and go nod over the trees? Then the trees said to the vine, Come thou, and reign over us. But the vine said to them, Should I leave my wine, which cheereth gods and men, and go nod over the trees? Then said all the trees to the thorn, Come thou, and reign over us. And the thorn said to the trees, If in truth ye anoint me king over you, then come and take shelter under my shadow; or else let fire come out of the thorn, and devour the cedars of Lebanon. And now, if ye have dealt truly and uprightly with Jerubbaal and his house this day, in that ye are risen against my father's house, and have slain seventy men, his sons, upon one stone, and have made Abimelech, son of his maid-servant, king over you, because he is your brother, then rejoice in Abimelech, and let him also rejoice in you: but if not, let fire come out from Abimelech, and devour the men of Shechem; and let fire come out from the men of Shechem, and devour Abimelech. Then Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

And Abimelech reigned over Israel three years. Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech. And the men of Shechem set liers in wait for him on the tops of the mountains, and they robbed all that came along that way by them; and it was told Abimelech.

And Gaal the son of a slave came with his brethren, and went over to Shechem; and the men of Shechem put their trust in him. And they went out into the field, and gathered the fruit of their vineyards, and trod the grapes, and held festival, and went into the house of their god, and did eat and drink, and cursed Abimelech. And Gaal the son of a slave said: Who is Abimelech, and who is the son of Shechem, that we should serve him? Would that this people were under my hand! then would I remove Abimelech. And he said of Abimelech: Increase thine army, and come out.

And Zebul the ruler of the city heard the words of Gaal, and his anger was kindled. And he sent messengers unto Abimelech craftily, saying: Behold, Gaal the son of a slave and his brethren are come to Shechem; and, behold, they constrain the city to take part against thee. Now therefore, up by night, thou and the people that are with thee, and lie in wait in the field; and it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city. And, behold, when he and the people that are with him come out against thee, thou mayest deal with them as thou wilt.

Then Abimelech set out, and all the people that were with him, by night, and laid wait against Shechem in four companies. And when Gaal went out, and stood in

the entering of the gate of the city, Abimelech rose up, and the people that were with him, from the ambushment. And Gaal saw the people, and said to Zebul: Behold, there come people down from the tops of the mountains. But Zebul said to him: Thou seest the shadow of the mountains as if it were men. And Gaal spake again and said: See, there come people down by the middle of the land, and another company cometh by the way of the Magician's Oak. Then said Zebul to him: Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? Is not this the people that thou hast despised? Go out, now, and fight with them. So Gaal went out in the sight of the men of Shechem, and fought with Abimelech. And Abimelech chased him, and he fled before him, and there fell many wounded, even unto the entering of the gate. And it came to pass on the morrow, that the people went out into the field; and it was told Abimelech. And he took his people, and divided them into three companies, and laid wait in the field. And he looked, and, behold, the people came forth out of the city; and he rose up against them, and smote them. And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city; and the two other companies rushed upon all that were in the field, and smote them. And Abimelech fought against the city all that day, and took the city, and slew the people that were therein, and beat down the city, and sowed it with salt.

And when all the men of the citadel of Shechem heard this, they entered into a hold of the temple of El-berith. And it was told Abimelech that all the men of the citadel of Shechem were gathered together. And Abimelech went up to Mount Zalmon, he and all the people that

were with him ; and Abimelech took an axe in his hand, and cut down a bough of a tree, and took it up, and laid it on his shoulder. And he said to the people that were with him : What ye have seen me do, make haste, and do ye likewise. So all the people likewise cut down every man his bough, and followed Abimelech, and piled them against the hold, and set the hold on fire by means of them. So all the men of the citadel of Shechem died also, about a thousand men and women.

Then went Abimelech to Thebez, and encamped against Thebez, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut themselves in, and gat them up to the roof of the tower. And Abimelech came unto the tower, and fought against it, and came near unto the door of the tower to burn it with fire. And a certain woman cast an upper millstone upon Abimelech's head, and brake his skull. Then he called hastily to the young man his armor-bearer, and said to him : Draw thy sword, and kill me, that men say not of me, A woman slew him. And his young man thrust him through, and he died. And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

Thus God requited the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren ; and all the wickedness of the men of Shechem did God requite upon their heads ; and upon them came the curse of Jotham son of Jerubbaal.

CHAPTER XXII.

JUDGES, x.–xii.

THE AGE OF ANARCHY—V.

THE STORY OF JEPHTHAH.

Jephthah Chief of Gilead—Jephthah's Vow—War with Ammon—War with Ephraim—Shibboleth—Jephthah's Daughter.

Now Jehovah's anger was kindled against Israel, and he sold them into the hands of the children of Ammon, and eighteen years they vexed and oppressed all the children of Israel that were beyond Jordan in Gilead. Moreover the children of Ammon passed over Jordan to fight against Judah, and against Benjamin, and against the house of Ephraim ; so that Israel was sore distressed.

Then the children of Ammon gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh. And the princes of Gilead said one to another : Who is he that shall lead us to battle against the children of Ammon ? He shall be head over all the inhabitants of Gilead.

Now Jephthah the Gileadite was a mighty warrior, but his brethren thrust him forth from among them, because he was the son of a strange woman ; and he fled from them, and dwelt in the land of Tob, and there gathered about him men of bad name, who became his followers. And it came to pass, that when the children of Ammon

made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob. And they said to Jephthah: Come and be our chief, that we may fight with the children of Ammon. But Jephthah said to the elders of Gilead: Did not ye hate me, and drive me out of my father's house? Why then are ye come unto me now when ye are in distress? And the elders of Gilead said to Jephthah: For this cause we turn again to thee now, that thou mayest go with us, and fight with the children of Ammon, and be our head over all the inhabitants of Gilead. And Jephthah said to the elders of Gilead: If ye bring me home again to fight with the children of Ammon, and Jehovah deliver them before me, shall I be your head? And the elders of Gilead said to Jephthah: Jehovah be witness between us, that according to thy word so will we do. Then Jephthah went with the elders of Gilead, and the people made him head and chief over them. And Jephthah sat as judge in Mizpeh.

Then Jephthah sent messengers unto the king of the children of Ammon, saying: What quarrel is there betwixt us that thou art come unto me to fight against my land? And the king of the children of Ammon answered the messengers of Jephthah: Because Israel took away my land when he came up out of Egypt, from the Arnon unto the Jabbok, and unto the Jordan; now therefore restore those lands again peaceably. And Jephthah sent messengers again unto the king of the children of Ammon, and said to him: Thus saith Jephthah: Israel took not away the land of Moab, nor the land of the children of Ammon; but the land of Sihon, king of the Amorites, from the Arnon unto the Jabbok, and from the wilderness unto the Jordan. And now Jehovah the God of Israel hath driven out the Amorites before his people

Israel, and thou wouldst fain possess their land. Dost not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever Jehovah our God hath dispossessed from before us, their land do we possess. I have not sinned against thee, but thou doest me wrong to war against me. Jehovah, the Judge, be judge this day between the children of Israel and the children of Ammon. Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

Then the spirit of Jehovah came upon Jephthah, and he gathered together Gilead and Manasseh, and passed over against the children of Ammon. And Jephthah vowed a vow unto Jehovah, and said: If thou wilt indeed deliver the children of Ammon into mine hand, then it shall be, that whosoever cometh forth out of the doors of my house to meet me, when I return in peace from the children of Ammon, he shall be Jehovah's, and I will offer him up for a burnt-offering. So Jephthah passed over unto the children of Ammon to fight against them; and Jehovah gave them into his hand. And he smote them from Aroer until thou come to Minnith (twenty cities), and unto the Meadow of Vineyards, with a very great slaughter. So the children of Ammon were humbled before the children of Israel.

Then the men of Ephraim gathered together, and passed over northward, and said to Jephthah: Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? We will burn thine house upon thee with fire. And Jephthah said to them: I and my people were at great strife with the children of Ammon; and when I called you, ye saved me not out of their hand. And when I saw that

ye saved me not, I put my life in my hand, and passed over against the children of Ammon, and Jehovah gave them into my hand. Wherefore then are ye come up unto me this day, to fight against me? Then Jephthah gathered together all the men of Gilead, and fought with Ephraim; and the men of Gilead smote Ephraim, because they said: Fugitives of Ephraim are ye, O Gilead, betwixt Ephraim and Manasseh. (For in the eyes of the men of Ephraim were the men of Gilead but as fugitives from Ephraim and Manasseh; neither were they a tribe in Israel to make war, nor to make peace for themselves, but only fugitives of Ephraim beyond the Jordan.) And the Gileadites took the fords of Jordan toward Ephraim, and it came to pass, that when any of the fugitives of Ephraim said: Let me go over, the men of Gilead said to him: Art thou an Ephraimite? If he said: Nay; then said they unto him: Say now Shibboleth; and if he said Sibboleth, and could not frame to pronounce it Shibboleth, then they laid hold on him, and slew him at the fords of Jordan.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances; and she was his only child, beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said: Alas, my daughter! thou hast brought me very low, for thou art become one of them that trouble me; for I have opened my mouth unto Jehovah, and I cannot go back. And she said to him: My father, if thou hast opened thy mouth unto Jehovah; do to me according to that which hath proceeded out of thy mouth; forasmuch as Jehovah hath taken vengeance for thee of thine enemies, the children of Ammon. And she said to her

father: Let this thing be done for me; let me alone two months, that I may depart and go down upon the mountains, and bewail my virginity, I and my companions. And he said: Go. And he sent her away for two months; and she departed, she and her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, and he did with her according to his vow which he had vowed. So it became a custom in Israel, that the daughters of Israel go yearly to lament the daughter of Jephthah the Gileadite four days in the year.

And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in the cities of Gilead.

CHAPTER XXIII

JUDGES, xiii.-xvi.

THE AGE OF ANARCHY—VI.

THE STORY OF SAMSON.

Samson's Marriage—The Riddle—Samson's Revenge—The Jaw-Bone of an Ass—Delilah—The Bribe—Samson Betrayed—A Prisoner—Heroic Death.

THE children of Israel did evil in the sight of Jehovah; and Jehovah delivered them into the hand of the Philistines forty years.

Now there was a certain Manoah of Zorah, of a Danite family, whose wife bare a son, and called his name Samson (Sun-man). And the child grew, and Jehovah blessed him. And Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines. And he came up, and told his father and his mother, and said: I have seen a woman in Timnah of the daughters of the Philistines; now therefore get her for me to wife. Then his father and his mother said to him: Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? But Samson said to his father: Get her for me; for she pleaseth me well. Then went Samson down, and his father and mother, to Timnah, and came to the vineyards of Timnah; and, behold, a young lion came forth against him roaring. And the spirit of Jehovah came upon him, and he rent him as he

would have rent a kid, though there was nothing in his hand.

And after a time he returned to take the woman, and he turned aside to see the carcase of the lion; and, behold, there was a swarm of bees in the body of the lion, and honey. And he took it in his hands, and went on, eating as he went, and he gave unto his father and mother, and they did eat; but he told them not that he had taken the honey out of the body of the lion. And Samson made a feast, for so used the young men to do, and they brought thirty companions to be with him. And Samson said to them: I will put forth a riddle unto you: if ye can declare it me within the seven days of the feast, and find it out, then I will give you thirty linen tunics and thirty changes of raiment; but if ye cannot declare it me, then shall ye give me thirty linen tunics and thirty changes of raiment. And they said to him: Put forth thy riddle, that we may hear it. And he said to them:

> Out of the eater came forth meat,
> And out of the strong came forth sweetness.

And for three days they could not declare the riddle. And it came to pass on the fourth day, that they said to Samson's wife: Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire. Have ye called us hither to make us poor, or no? Then Samson's wife wept before him, and said: Thou dost but hate me, and lovest me not; thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said to her: Behold, I have not told it my father nor my mother, and shall I tell thee? And she wept before him unto the end of the seven days, while their feast lasted. And it came to pass

on the seventh day, that he told her, because she pressed him sore ; and she told the riddle to the children of her people. So the men of the city said to him on the seventh day before the sun went down :

> What is sweeter than honey ?
> What is stronger than a lion ?

And he said to them :

> Had ye not plowed with my heifer,
> Ye had not found my riddle.

And the spirit of Jehovah came mightily upon him, and he went down to Ashkelon, and smote thirty men of the men of Ashkelon, and took their spoil, and gave the changes of raiment unto those who had declared the riddle. And his anger was kindled, and he went up to his father's house. And Samson's wife was given to his companion, whom he had used as his friend.

Then it came to pass after a while, in the time of wheat harvest, that Samson visited his wife with a kid ; and he said : I will go in to my wife into the chamber. But her father would not suffer him to go in. And her father said : I verily thought that thou hadst utterly hated her ; therefore I gave her to thy companion. Is not her younger sister fairer than she ? Take her, I pray thee, instead of her. Then Samson said : This time shall I be blameless before the Philistines, if I do them a mischief. And Samson went and caught three hundred jackals, and took firebrands, and turned tail to tail, and put a firebrand in the midst between every two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up the stacks and the standing corn, and the vineyards and

the oliveyards. Then the Philistines said: Who hath done this? And they said: Samson, the son-in-law of the Timnite, because his wife was taken, and given to his companion. So the Philistines came up, and burnt her and her father with fire. And Samson said: If ye do thus, yet will I be avenged of you, and after that I will cease. And he smote them hip and thigh with a great slaughter. Then he went down and dwelt in a cleft of rock Etam.

Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. And the men of Judah said: Why are ye come up against us? And they said: To bind Samson are we come up, to do to him as he hath done to us. Then three thousand men of Judah went down to the cleft of rock Etam, and said to Samson: Knowest thou not that the Philistines are rulers over us? What then is this that thou hast done to us? And he said to them: As they did to me, so have I done to them. And they said to him: To bind thee are we come down, that we may deliver thee into the hand of the Philistines. And Samson said to them: Swear unto me, that ye will not fall upon me yourselves. And they spake to him, saying: Nay; we will bind thee fast, and deliver thee into their hand; but surely we will not kill thee. And they bound him with two new ropes, and brought him up from the rock. When he came unto Lehi (Jawbone), the Philistines shouted against him; and the spirit of Jehovah came mightily upon him, and the ropes that were upon his arms became like flax that is burnt with fire, and his bands dropped from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and smote a thousand men therewith. And Samson said:

With the jawbone of an ass, mass upon mass,
With the jawbone of an ass I smote a thousand men.

Now it came to pass that Samson loved a woman in the valley of Sorek (Choice Vine), whose name was Delilah (Tender). And the lords of the Philistines came up unto her, and said to her: Entice him, and learn wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to humble him; and we will give thee every one of us eleven hundred pieces of silver. And Delilah said to Samson: Tell me wherein thy great strength lieth, and wherewith thou mightest be bound to humble thee. And Samson said to her: If they bind me with seven new bow-strings that were never dried, then shall I become weak, and be like other men. Then the lords of the Philistines brought up to her seven new bow-strings which had not been dried, and she bound him with them. And she had liers in wait in the inner chamber. Then she said to him: The Philistines are upon thee, Samson. And he brake the withes as a string of tow is broken when it toucheth the fire. So the secret of his strength was not known.

Then Delilah said to Samson: Behold, thou hast mocked me, and told me lies; now tell me wherewith thou mightest be bound. And he said to her: If they only bind me with new ropes wherewith no work hath been done, then shall I become weak, and be like other men. So Delilah took new ropes, and bound him therewith, and said to him: The Philistines are upon thee, Samson. And the liers in wait were in the inner chamber. And he brake them from off his arms like a thread.

Then Delilah said to Samson: Hitherto thou hast mocked me, and told me lies; tell me wherewith thou

mightest be bound. And he said to her: If thou weavest the seven locks of my head with yonder web, and fastenest it with the pin; then shall I become weak, and be like other men. So she caused him to sleep, and wove the seven locks of his hair together with the web, and fastened it with the pin, and said to him: The Philistines are upon thee, Samson. And he awaked out of his sleep, and plucked away the weaving-pin and the web.

Then Delilah said to him: How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death, that he told her all his heart, and said to her: There hath not come a razor upon mine head; for I have been a Nazirite unto God from my mother's womb. If I be shaven, then my strength will go from me, and I shall become weak, and be like other men. And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying: Come up this once, for he hath told me all his heart. Then the lords of the Philistines came up unto her, and brought the money in their hand. And she made him sleep upon her knees, and called the men to shave off the seven locks of his head; and his strength went from him. And she said: The Philistines are upon thee, Samson. And he awoke out of his sleep, and said: I will go out as at other times, and shake myself. But he wist not that Jehovah was departed from him. And the Philistines laid hold on him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house. Howbeit the hair of his head began to grow again after he was shaven.

Then the lords of the Philistines gathered together to offer a great sacrifice unto Dagon their god, and to rejoice. And they said: Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god, saying: Our god hath delivered into our hand our enemy, and the destroyer of our country, who hath slain many of us. And it came to pass, when their hearts were merry, that they said: Call Samson, that he may make us sport. So they called Samson out of the prison-house; and he made sport before them. And they set him between the pillars; and Samson said to the lad that held him by the hand: Suffer me to feel the pillars whereon the house resteth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women looking on while Samson made sport. Then Samson called unto Jehovah, and said: Lord Jehovah, remember me, I pray thee, and strengthen me but this once, O God, that I may take one vengeance on the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house rested, and leaned upon them, the one with his right hand, and the other with his left. And Samson said: Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead that he slew at his death were more than they that he slew in his life.

CHAPTER XXIV.

I. SAMUEL, i.–iv., vii.–xi.

AGE OF ANARCHY—VII.

THE STORY OF SAMUEL.

The Feast at Shiloh—Hannah's Prayer—Samuel's Birth—His Dedication—Eli's Sons—The Word of Jehovah—The Battle of Ebenezer—Capture of the Ark—Death of Eli—Samuel Becomes Judge—Second Battle of Ebenezer—The Asses of Kish—Saul at Ramah—Siege of Jabesh—Saul's Wrath—Jabesh Rescued—Saul King of Israel.

Now there was a certain man of Ramah, of the Zuphites, of the hill country of Ephraim, and his name was Elkanah, son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephraimite. And he had two wives; the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children. And this man went up out of his city every year to worship and to sacrifice to Jehovah of Hosts in Shiloh. And it came to pass, when Elkanah sacrificed, he gave to Peninnah his wife, and to all her sons and daughters, portions; but to Hannah he gave a single portion, because she had no child; howbeit Elkanah loved Hannah, but Jehovah had made her barren. And Peninnah provoked her sore, for to make her fret, because she had no children. And this was done year by year; as often as she went up to the house of Jehovah, she provoked her. Then she wept,

and did not eat. And Elkanah her husband said to her: Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? Am not I better to thee than ten sons?

And Hannah rose up after she had eaten in Shiloh, and after she had drunk. And she was in bitterness of soul, and prayed unto Jehovah, and wept sore. And she vowed a vow, and said: Jehovah of Hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto Jehovah all the days of his life, and there shall no razor come upon his head.

Now Eli the priest sat upon his seat by the door-post of the temple of Jehovah. And it came to pass, as she continued praying before Jehovah, that Eli marked her mouth. Now Hannah spake in her heart, only her lips moving, and her voice was not heard; therefore Eli thought she had been drunken. And Eli said to her: How long wilt thou be drunken? Put away thy wine from thee. And Hannah answered and said: No, my lord, a woman of sorrowful spirit am I. I have drunk neither wine nor strong drink, but I poured out my soul before Jehovah. Count not thine handmaid for a daughter of wickedness; for out of the abundance of my trouble and my grief have I spoken hitherto. Then Eli answered and said: Go in peace; and the God of Israel grant thee thy petition that thou hast asked of him. And she said: Let thine handmaid find grace in thy sight.

So the woman went her way, and did eat, and her countenance was no more sad. And they rose up in the morning early, and worshipped before Jehovah, and re-

turned, and came to their house to Ramah. And Jehovah remembered Hannah. And it came to pass, when the time was come about, that she bare a son; and she called his name Samuel. And the man Elkanah, and all his house, went up to offer unto Jehovah the yearly sacrifice, and his vow: But Hannah went not up; for she said to her husband: Wait until the child be weaned, and then I will bring him, that he may see Jehovah's face, and there abide forever. And Elkanah her husband said to her: Do what seemeth thee good.

So the woman tarried and gave her son suck, until she weaned him. And when she had weaned him, she took him up with her, with a bullock of three years old, and an ephah of meal, and a skin of wine, and brought him unto the house of Jehovah in Shiloh; and the child was young. And they slew the bullock, and brought the child to Eli. And she said: Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying to Jehovah. For this child I prayed; and Jehovah hath given me my petition which I asked of him: therefore I also have lent him to Jehovah. As long as he liveth he is a loan to Jehovah. And they worshipped Jehovah there.

Then Elkanah (El hath made) went to Ramah to his house; and the child ministered to Jehovah before Eli the priest.

Now Eli was very old, and his two sons, Hophni and Phinehas, were priests of Jehovah at Shiloh. But the sons of Eli were sons of wickedness; they knew not Jehovah, nor the due of the priests from the people. Now when any man offered sacrifice, the priest's servant used to come, while the flesh was boiling, with a flesh-hook of three teeth in his hand, and strike it into the

pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So they used to do in Shiloh to all the Israelites that came thither. But now, before they burnt the fat, the priest's servant came, and said to the man that sacrificed: Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. And if the man said to him: Let them burn the fat first, and then take as much as thy soul desireth, he would say: Nay, but thou shalt give it me now; and if not, I will take it by force. And other wickedness they wrought also; and the sin of the young men was very great before Jehovah: for men abhorred the offering of Jehovah.

And Eli heard all that his sons did unto all Israel. And he said to them: Why do ye such things? For I hear of you from all Jehovah's people. Nay, my sons; verily it is no good report that I hear Jehovah's people bring. If man sin against man, the judge shall judge him; but if a man sin against Jehovah, who shall entreat for him? Notwithstanding they hearkened not unto the voice of their father.

And the child Samuel grew on, and was in favor both with Jehovah, and also with men. And Samuel ministered unto Jehovah before Eli, a child, girded with a linen ephod. And his mother made him each year a little robe, and brought it to him when she came up with her husband to offer the yearly sacrifices. And the word of Jehovah was precious in those days; there was no vision made known. And it came to pass at that time that Eli was sleeping in his place (now his eyes had begun to wax dim, that he could not see), and the lamp of God was not yet gone out, and Samuel was sleeping in the temple of Jehovah, where was the Ark of God. And

Jehovah called: Samuel, Samuel. And he said: Here am I. And he ran unto Eli, and said: Here am I; for thou calledst me. But Eli said: I called not; lie down again. And he went and lay down. And Jehovah called yet again: Samuel. And Samuel arose and went to Eli, and said: Here am I; for thou calledst me. And he answered: I called not, my son; lie down again. (Now Samuel did not yet know Jehovah, for the word of Jehovah was not yet revealed unto him.) And Jehovah called Samuel again the third time. And he arose and went to Eli, and said: Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child. Then Eli said to Samuel: Go, lie down; and it shall be, if He call thee, that thou shalt say, Speak, Jehovah; for thy servant heareth. So Samuel went and lay down in his place. And Jehovah came, and stood, and called as at the other times: Samuel, Samuel. Then Samuel said: Speak; for thy servant heareth. And Jehovah said to Samuel: Behold, I will do a thing in Israel, the which whosoever heareth, both his ears shall tingle. In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even unto the end. For I have told him that I will judge his house for ever, for the iniquity which he knoweth, because his sons make themselves vile, and he restraineth them not. And therefore I have sworn concerning the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

And Samuel slept until the morning; then he opened the doors of the house of Jehovah. But Samuel feared to shew Eli the vision. And Eli called Samuel, and said: Samuel, my son. And he said: Here am I. And he

said: What is the thing that He said to thee? I pray thee hide it not from me. God do so to thee, and more also, if thou hide from me aught of all that He spake to thee. And Samuel told him every whit, and hid nothing from him. And Eli said: He is Jehovah; let him do what seemeth him good.

And Samuel grew, and Jehovah was with him and let none of his words fall to the ground. And all Israel from Dan to Beer-sheba knew that Samuel was established to be a prophet of Jehovah. And Jehovah continued to appear in Shiloh; for Jehovah revealed himself to Samuel in Shiloh in the word of Jehovah. And the word of Samuel came to all Israel.

And it came to pass in those days that the Philistines gathered together against Israel to battle. And Israel went out against the Philistines to battle, and pitched beside Eben-ezer (Stone of Help); and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel. And the battle was joined, and Israel was smitten before the Philistines; and they slew on the field of battle about four thousand men. And the people came into the camp, and the elders of Israel said: Wherefore hath Jehovah smitten us to-day before the Philistines? Let us fetch the Ark of the Covenant of Jehovah out of Shiloh unto us, that it may come among us, and save us out of the hand of our enemies. So the people sent to Shiloh, and brought thence the Ark of the Covenant of Jehovah of Hosts, that sitteth upon the cherubim; and there were with the Ark of the Covenant of God the two sons of Eli, Hophni and Phinehas. And when the Ark of the Covenant of Jehovah came into the camp, all Israel shouted with a great shout, so that the earth rang again. And

the Philistines heard the noise of the shout, and said: What is this noise of great shouting in the camp of the Hebrews? And when they learned that the Ark of Jehovah was come into the camp, they were afraid, for they said: God is come into the camp. And they said: Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty gods? These are the gods that smote the Egyptians with all manner of plagues. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you; quit yourselves like men, and fight. And the Philistines fought, and Israel was smitten, and they fled every man to his tent; and there was a very great slaughter, so that there fell of Israel thirty thousand footmen. And the Ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

Then there ran a man of Benjamin from the battle, and came to Shiloh the same day with his clothes rent, and earth upon his head. And when he came, lo, Eli sat upon his seat beside the gate, watching the road; for his heart trembled for the Ark of God. And the man came and told it in the city, and all the city cried out. And when Eli heard the noise of the crying, he said: What meaneth this noise of tumult? And the man hasted to come and tell Eli. Now Eli was ninety-eight years old; and his eyes were dim, that he could not see. And the man said to Eli: I am he that came from the battle; I fled from the battle this day. And he said: How went the matter, my son? And he that brought the tidings answered and said: Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are

dead, and the Ark of God is taken. And it came to pass, when he made mention of the Ark of God, that Eli fell from off his seat backward by the side of the gate, and his neck brake, and he died; for he was an old man, and heavy. And he had judged Israel forty years.

Then all the house of Israel mourned after Jehovah. And Samuel spake to all the house of Israel, saying: If ye do turn to Jehovah with all your heart, he will deliver you out of the hand of the Philistines. And Samuel said: Gather all Israel to Mizpah, and I will pray for you unto Jehovah. So they gathered together to Mizpah, and drew water, and poured it out before Jehovah, and fasted on that day, and said there: We have sinned against Jehovah. And Samuel judged the children of Israel in Mizpah. And the Philistines heard that the children of Israel were gathered together to Mizpah, and the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel: Cease not to cry unto Jehovah our God for us, that he will save us out of the hand of the Philistines. And Samuel took a sucking lamb, and offered it for a whole burnt-offering unto Jehovah; and Samuel cried unto Jehovah for Israel; and Jehovah answered him. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel. And Jehovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Bethcar. So the Philistines were humbled.

And Samuel judged Israel all the days of his life. And

he went from year to year in circuit to Beth-el, and Gilgal, and Mizpah; and judged Israel in all those places. And his return was to Ramah, for there was his house. And there he judged Israel; and he built there an altar unto Jehovah.

And it came to pass, when Samuel was old, that he made his sons judges over Israel. But his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered together, and came to Samuel unto Ramah, and said to him: Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said: Give us a king to judge us. And Samuel prayed unto Jehovah. And Jehovah said to Samuel: Hearken unto the voice of the people in all that they say to thee; for they have not rejected thee, but me have they rejected, that I should not be king over them. And now hearken unto their voice; yet testify solemnly unto them, and shew them the manner of the king that shall reign over them.

Then Samuel told all the words of Jehovah to the people that asked of him a king. And he said: This will be the manner of the king that shall reign over you: your sons he will take to put in his chariots, and that they may be his horsemen, and that they may run before his chariots. And he will appoint them unto him for captains of thousands and captains of fifties, and to plow his ground, and to reap his harvest, and to make his weapons, and the equipments of his chariots. And he will take your daughters to be perfumers, and cooks, and bakers. And he will take your fields, and your vineyards, and your oliveyards, the best of them, and give

them to his slaves. And he will take the tenth of your seed, and of your vineyards, and give to his eunuchs and to his slaves. And he will take your men-servants, and your maid-servants, and your goodliest oxen, and your asses, and put them to his work. He will take the tenth of your flocks : and ye shall be his slaves. And ye shall cry out in that day because of your king which ye have chosen you ; but Jehovah will not answer you in that day. But the people refused to hearken to the voice of Samuel ; and they said : Nay ; but we will have a king over us, that we also may be like all the nations ; and that our king may judge us, and go out before us, and fight our battles.

Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, the son of a Benjamite, a mighty man of valor. And he had a son, whose name was Saul, a choice young man and a goodly ; there was not among the children of Israel a goodlier person than he ; taller by a head and shoulders than any of the people. And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son : Take one of the servants with thee, and arise, go seek the asses. So they passed through the hill country of Ephraim, and passed through the land of Shalishah, and found them not ; then they passed through the land of Shaalim, and there they were not ; and they passed through the land of the Benjamites, and found them not. When they were come to the land of Zuph, Saul said to his servant that was with him : Come, let us return, lest my father leave caring for the asses, and take thought for us. But the servant said to him : Behold now, there is in this city a famous man of God ; all that he saith cometh surely to pass. Let us go

thither; peradventure he can tell us the way that we should go. Then said Saul to his servant: But, behold, if we go, what shall we bring the man? For the bread is spent in our vessels, and we have no present to bring to the man of God. What shall we do? And the servant answered Saul, and said: Behold, I have by me a quarter of a shekel of silver, that thou mayest give the man of God, to tell us our way. Then said Saul to his servant: Well said; come, let us go.

So they went unto the city where the man of God was. As they went up the ascent to the city, they found young maidens going out to draw water, and said to them: Is the seer here? (In old times in Israel, when a man went to inquire of God, he would say: Come, let us go to the seer; for he that is now called prophet was in old times called seer.) And they answered them, and said: He is; behold, he is before thee. Make haste, for he came to-day to the city; for the people have a sacrifice to-day in the high place. When ye come into the city, ye shall find him, before he go up to the high place to eat. Go up, therefore, for ye shall find him to-day. And they went up to the city; and as they came within the city, behold, Samuel coming towards them, on his way up to the high place.

Now Jehovah had revealed unto Samuel the day before Saul came, saying: To-morrow I will send thee a man out of the land of Benjamin, whom thou shalt anoint to be prince over my people Israel, that he may save my people out of the hand of the Philistines; for I have looked upon the affliction of my people, because their cry is come unto me. And when Samuel saw Saul, Jehovah said to him: Behold the man of whom I said to thee, He shall reign over my people.

Then Saul drew near to Samuel in the gate, and said: Tell me, I pray thee, where the seer's house is. And Samuel answered Saul and said: I am the seer; go up before me unto the high place, for ye shall eat with me to-day; and in the morning I will let thee go, and will tell thee all that is in thine heart. As for thine asses that were lost three days ago, set not thy mind on them; for they are found. And whose is all the wealth of Israel? Is it not thine, for thee, and all thy father's house? And Saul answered and said: Am not I a Benjamite, of the smallest of the tribes of Israel? And my family of the least of all the families of the tribe of Benjamin? Wherefore then speakest thou to me after this manner? And Samuel took Saul and his servant, and brought them into the banqueting hall, and made them sit in the chiefest place among them that were bidden, who were about thirty persons. And Samuel said to the cook: Bring the portion which I gave thee, of which I said to thee, Set it aside. And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said: Behold that which hath been reserved! Set it before thee and eat; because it hath been diligently kept for thee from the other people whom I invited. So Saul did eat with Samuel that day.

And when they were come down from the high place into the city, they spread a couch for Saul on the house-top, and he lay down. And it came to pass, when morning broke, that Samuel called to Saul on the house-top, saying: Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. When they were come down to the end of the city, Samuel said to Saul: Bid the servant pass on before us, but stand thou still awhile, that I may shew thee the

word of God. Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said : Is it not because Jehovah hath anointed thee to be prince over his inheritance ? When thou art departed from me to-day, thou shalt find two men by Rachel's sepulchre, in the border of Benjamin at Zelzah ; and they will say to thee, The asses which thou wentest to seek are found, and, lo, thy father hath left caring for the asses, and taketh thought for you, saying : What shall I do for my son ? Then shalt thou go on forward from thence, and thou shalt come to the Oak of Tabor, and there shall meet thee there three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a skin of wine ; and they will salute thee, and give thee two loaves of bread, which thou shalt receive of their hand. After that thou shalt come to the Hill of God, where is a garrison of the Philistines ; and it shall come to pass, when thou art come thither to the city, that thou shalt meet a band of prophets coming down from the high place with lyre, and timbrel, and pipe, and harp, before them, and they shall be prophesying. And the spirit of Jehovah will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And it shall come to pass, when these signs are come upon thee, that thou shalt do as occasion serve thee ; for God is with thee. And it was so, that when he had turned his back to go from Samuel, God gave him another heart. And all those signs came to pass that day.

And when he had returned to Gibeah, Saul's uncle said to him : Whither went ye ? And he said : To seek the asses ; and when we saw that they were not found, we came to Samuel. And Saul's uncle said : Tell me, I

pray thee, what Samuel said to you. And Saul said to his uncle: He told us plainly that the asses were found. But concerning the matter of the kingdom, whereof Samuel spake, he told him not.

And it came to pass about a month afterwards, that Nahash (Serpent) the Ammonite came up, and encamped against Jabesh of Gilead; and all the men of Jabesh said to Nahash: Make a covenant with us, and we will serve thee. But Nahash, the Ammonite, said to them: On this condition will I make a covenant with you, that I may put out all your right eyes, and lay it for a reproach upon all Israel. And the elders of Jabesh said to him: Give us seven days' respite, that we may send messengers unto all the borders of Israel; and then, if there be none to save us, we will come out to thee.

Then came the messengers to Gibeah, where Saul dwelt, and spake these words in the ears of the people; and all the people lifted up their voice, and wept. And, behold, Saul came after his oxen from the field; and he said: What aileth the people that they weep? And they told him the tidings of the men of Jabesh. And the spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent throughout all the borders of Israel by the hand of messengers, saying: Whosoever cometh not forth after Saul and after Samuel, so shall it be done to his oxen. And the dread of Jehovah fell on the people, and they came out as one man. And he mustered them in Bezek. And he said to the messengers that came: Thus shall ye say to the men of Jabesh of Gilead: To-morrow, by the time the sun is hot, ye shall have help. And the messengers came and told the men of Jabesh; and they were

glad. And the men of Jabesh said to Nahash the Ammonite: To-morrow we will come out unto you, and ye shall do with us all that seemeth good to you. And it came to pass on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and smote the Ammonites until the heat of the day; and it came to pass, that they which remained were scattered, so that two of them were not left together.

Then all the people went to Gilgal; and there they made Saul king before Jehovah in Gilgal; and there they sacrificed peace-offerings before Jehovah; and there Saul and all the men of Israel rejoiced greatly.

PART II.

THE KINGDOM OF ALL ISRAEL.

CHAPTER I.

I. SAMUEL, xiii., xiv., xvi. PSALMS, viii., xix., xxix.

KING SAUL.

Jonathan Smites a Philistine Garrison—A Philistine Invasion—Jonathan in the Camp of the Philistines—The Battle of Michmash—Saul's Curse—Jonathan and the Honeycomb—The Oracle is Silent—Decision by Urim and Thummim—Jonathan Condemned to Death—Rescued by the Army—Saul's Victories—Saul's Madness—David before Saul—David's Music—The Glory of Jehovah—Sunrise—The Song of Seven Thunders.

IN those days the Philistines mightily oppressed Israel. There was no smith found throughout the land of Israel; for the Philistines said: Lest the Hebrews make them swords or spears: but all the Israelites went down to the Philistines to sharpen every man his share, and his coulter, and his axe, and his mattock. So the Israelites were servants unto the Philistines; and there was neither sword nor spear found in the hand of any of the people, save only with Saul and Jonathan his son.

Then Jonathan (Jah hath given), Saul's son, smote a garrison of the Philistines that was in Geba, and the Philistines heard of it, and gathered together to fight with Israel, three thousand chariots, and six thousand horsemen, and people like the sand which is on the seashore in multitude; and they came up, and pitched by Michmash, eastward from Beth-aven. Then the men of Israel saw that they were in a strait, and the people

hid themselves in caves, and thickets, and rocks, and holes, and cisterns. And some of the Hebrews went over Jordan to the land of Gilead; but Saul and Jonathan his son, and the people that were with them, about six hundred men, abode in Gibeah of Benjamin. And the spoilers came out of the camp of the Philistines in three companies: one company took the road toward Ophrah; and another company took the road toward Beth-horon; and another company took the road of the hills looking down upon the valley of Zeboim toward the wilderness.

And it came to pass one day, that Jonathan, Saul's son, said to the young man that bare his armor: Come and let us go over to the Philistines' garrison, that is on the other side yonder. But he told not his father. And Saul abode in the uttermost part of Gibeah under the pomegranate tree which is in Migron. And the people knew not that Jonathan was gone. Now on either side of the pass which Jonathan must cross to come unto the Philistines' garrison, there was a rocky crag on the one side, and a rocky crag on the other side; and the name of the one was Bozez, and the name of the other Seneh. The one crag rose up on the north in front of Michmash, and the other on the south in front of Gibeah. And Jonathan said to the young man that bare his armor: Come and let us go over unto the garrison of these uncircumcised; if perchance Jehovah will work for us; for nought is impossible to Jehovah, to save by many or by few. And his armor-bearer said to him: Do all that thine heart biddeth thee; behold, I am with thee; as thy heart, so my heart. Then said Jonathan: Behold, we will pass over toward the men, and discover ourselves unto them. If they say thus to us, Tarry until we come to you; then we will stand still in our place, and will not

go up against them. But if they say thus, Come up unto us; then we will go up; for Jehovah hath delivered them into our hand; and this shall be the sign unto us. So both of them discovered themselves unto the garrison of the Philistines; and the Philistines said: Behold, the Hebrews come forth out of the holes where they had hid themselves. And the men of the garrison answered Jonathan and his armor-bearer, and said: Come up to us, and we will tell you something. And Jonathan said to his armor-bearer: Come up after me; for Jehovah hath delivered them into the hand of Israel. And Jonathan climbed up upon his hands and feet, and his armor-bearer after him. And the Philistines fell before Jonathan; and his armor-bearer slew after him.

And that first slaughter, which Jonathan and his armor-bearer made, was about twenty men, within about half an acre of land. And there was a trembling in the camp, in the field, and among all the people; both garrison and spoilers trembled: and the earth quaked, and there was a mighty trembling. And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the camp was in confusion, moving hither and thither.

Then said Saul to the people that were with him: Number, and see who is gone from us. And they numbered, and, behold, Jonathan and his armor-bearer were not there. Then said Saul to Ahijah, son of Ahitub, Ichabod's brother, son of Phinehas, son of Eli: Bring hither the ephod. For he wore the ephod at that time before Israel. And it came to pass, while Saul talked to the priest, that the tumult that was in the camp of the Philistines went on increasing. And Saul said to the priest: Withdraw thine hand. And Saul and all the people that were with him gathered together, and

went to the battle; and, behold, every man's sword was against his fellow, and there was a very great discomfiture of the Philistines. Moreover, the Hebrews that were with the Philistines before that time, who went up and were about their camp, even they also took part with the Israelites that were with Saul and Jonathan. And all the men of Israel who had hid themselves in the hill country of Ephraim, heard that the Philistines fled, and they also followed hard after them in the battle. So Jehovah saved Israel that day; and the battle passed over by Beth-aven. And all the people rallied to Saul, about ten thousand men, and the battle was spread over all the forest of the hill country of Ephraim.

And Saul committed a great folly that day, in that he adjured the people, saying: Cursed be the man that eateth any food until it be evening, and I be avenged on mine enemies. So none of the people tasted food. Now there chanced to be a honeycomb upon the surface of the ground. And the people came to the honeycomb, and, lo, the bees had left it; nevertheless, no man put his hand to his mouth; for the people feared the oath. But Jonathan heard not when his father charged the people with the oath. And he put forth the end of the rod that was in his hand, and dipped it in the honeycomb, and put his hand to his mouth; and his eyes were enlightened. Then answered one of the people, and said: Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth food this day. Then said Jonathan: My father hath troubled the land; see, I pray you, how my strength hath been restored, because I tasted a little of this honey. If only the people had eaten freely to-day of the spoil of their enemies which they found, how much greater had the slaughter been among the Philistines!

And the people were very faint. And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground, and ate them with the blood. And it was told Saul, saying: Behold, the people sin against Jehovah, in that they eat with the blood. And he said: Ye have transgressed. Roll a great stone unto me hither. And Saul said: Disperse yourselves among the people, and say to them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against Jehovah in eating with the blood. And all the people brought every man that which he had that night, and slew them there. So Saul built an altar unto Jehovah; it was the first altar that he built unto Jehovah.

Then Saul said: Let us go down after the Philistines by night, and spoil them until the morning light, and not leave a man of them. And they said: Do whatsoever seemeth good to thee. But the priest said: Let us draw near hither unto God. So Saul inquired of God, saying: Shall I go down after the Philistines? Wilt thou deliver them into the hand of Israel? But he answered him not that day. And Saul said: Draw nigh hither, all ye chiefs of the people; and know and see on whom lieth this present sin. For, as Jehovah liveth, who saveth Israel, though it be on Jonathan my son, he shall surely die. But there was not a man among all the people that answered him. Then said he to all Israel: Be ye on one side, and I and Jonathan my son will be on the other side. And the people said to Saul: Do what seemeth good to thee. Then Saul said unto Jehovah, the God of Israel: Why hast thou not answered thy servant this day? If this sin lie upon me or upon Jonathan, Jehovah, God of Israel, give Urim; but if this

sin be upon thy people Israel, give Thummim. And Jonathan and Saul were taken; but the people escaped. And Saul said: Cast lots between me and Jonathan my son. And Jonathan was taken. Then Saul said to Jonathan: Tell me what thou hast done. And Jonathan told him, and said: I did but taste a little honey with the end of the rod that was in mine hand; and, lo, I must die. And Saul said: God do so to me and more also; for thou shalt surely die, Jonathan. But the people said to Saul: Shall Jonathan die, who hath wrought this great salvation in Israel? Far be it from us. As Jehovah liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

Then Saul went up from following the Philistines; and the Philistines went to their own place. And Saul took the kingdom over Israel. And there was sore war against the Philistines all the days of Saul; and when Saul saw any mighty man, or any valiant man, he took him unto him. And Saul fought against all his enemies on every side: he smote the Amalekites, and delivered Israel from them that spoiled them; and he fought against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines; and whithersoever he turned himself, he was victorious.

But it came to pass that the spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him. And Saul's servants said to him: Behold now, an evil spirit from God troubleth thee. Let thy servants speak before thee. Let them seek out a skilful player on the harp. And it shall come to pass, when the evil spirit

from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said to his servants: Provide me a man that can play well, and bring him to me. Then answered one of the young men, and said: Behold, I have seen a son of Jesse the Bethlehemite, that is a skilful player, and a mighty man of valor, and a man of war, and prudent in business, and a comely person, and Jehovah is with him. So Saul sent messengers unto Jesse, and said: Send me David thy son, who is with the sheep. And Jesse took a few loaves of bread, and a skin of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him. And Saul loved him greatly; and he became his armor-bearer. And Saul sent to Jesse, saying: Let David, I pray thee, remain with me; for he hath found favor in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took the harp, and played with his hand; and Saul was refreshed, and was well, and the evil spirit departed from him.

And in songs after this manner sang David:

THE GLORY OF JEHOVAH.

Jehovah, our Lord,
How glorious is Thy name in all the earth,
Whose praise is high above the heavens!

Out of the mouth of babes and sucklings
Thou hast established strenght,
Because of Thine adversaries,
To still the enemy and avenger.

When I behold Thy heavens, the work of Thy fingers,
Moon and stars, which Thou hast ordained;

What is man, that Thou rememberest him?
The son of man, that Thou visitest him?

Thou madest him little less than God,
With glory and worship Thou crownedst him;
Thou madest him rule Thy handiwork,
Thou didst put all things under his feet;

All sheep and oxen,
Yea, even the beasts of the field,
Fowl of the air, and fish of the sea,
That traverse the paths of the sea.

Jehovah, our Lord,
How glorious is Thy name in all the earth!

SUNRISE.

The heavens declare the glory of God,
The firmament showeth his handiwork;
Day unto day uttereth speech,
Night unto night showeth knowledge.

There is neither speech nor language,
And the sound of them is not heard;
Their voice has gone through all the earth,
And their words to the end of the world.

In them hath He set a tent for the sun;
Like a bridegroom coming from his chamber, he;
Exulting like a mighty man to run his course.
From the end of the heavens his going forth,
His circuit to the ends thereof;
Nought is hid from his heat.

THE SONG OF SEVEN THUNDERS.

Give to Jehovah, sons of God,
Give to Jehovah glory and strength.
Give to Jehovah His glorious name,
Worship Jehovah in holy apparel.

Jehovah's voice above the waters!
The God of glory thundereth,
Jehovah above great waters.

Jehovah's voice with might!
Jehovah's voice with majesty!
Jehovah's voice breaking cedars!

Jehovah breaketh the cedars of Lebanon;
He maketh Lebanon skip like a calf,
And Sirion like a young wild ox.

Jehovah's voice cleft flames of fire;
Jehovah's voice shaketh the desert,
Jehovah shaketh the desert of Kadesh.

Jehovah's voice boweth hinds in travail,
It strippeth the forests.
In His palace all cry, Glory!

Jehovah sat above the flood;
Jehovah sitteth king forever.
Jehovah give His people strength!
Jehovah grant His people peace!

CHAPTER II.

I. SAMUEL, xvii.-xx.

SAUL'S HATRED.

Goliath the Giant—His Challenge—David Accepts the Challenge—Saul's Armor—David's Sling—Single Combat—David Slays Goliath—The Rout of Ephes-dammim—The Song of the Women—Saul's Jealousy—Jonathan's Love—The King's Son-in-Law—Michal's Dowry—Jonathan Intercedes—Saul Attempts David's Life—Michal's Stratagem—David before Jonathan—The Covenant—Saul's Table—Saul is Wroth—Jonathan's Warning.

Now the Philistines gathered together their armies to battle, and assembled at Socoh, which belongeth to Judah, pitching between Socoh and Azekah, in Ephes-dammim. And Saul and the men of Israel gathered together, and pitched in the vale of the Terebinth, and set the battle in array against the Philistines. And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side, with the valley between them. And there went out a champion from the ranks of the Philistines, named Goliath, of Gath. His height was six cubits and a span. He had a helmet of brass upon his head, and was clad with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a javelin of brass hung hetween his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head of iron weighed six hundred shekels. And his shield-bearer went before him. And

he stood and cried against the ranks of Israel, and said to them : Why are ye come out to set your battle in array ? Am not I a Philistine, and ye servants of Saul ? Choose you a champion, and let him come down against me. If he be able to overcome me, and kill me, then will we be your slaves ; but if I prevail against him, and kill him, then shall ye be our slaves, and serve us. And the Philistine said : I defy the ranks of Israel this day ; give me a man, and let us fight together. And Saul and all Israel heard those words of the Philistine, and they were dismayed, and greatly afraid.

Then David said to Saul : Let not my lord's heart fail because of him ; thy servant will go and fight with this Philistine. And Saul said to David : Thou art not able to go against this Philistine to fight with him ; for thou art but a youth, and he a man of war from his youth. And David said to Saul : Thy servant kept his father's sheep ; and when there came a lion, or a bear, and took a lamb out of the flock, I went out after him, and smote him, and delivered it out of his mouth ; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant smote both lions and bears ; and this uncircumcised Philistine shall be as one of them, for he hath defied the armies of the living God. And David said : Jehovah, that delivered me from the lion and the bear, will deliver me out of the hand of this Philistine. Then Saul said to David : Go, and Jehovah be with thee. And Saul clad David with his apparel, and put a helmet of brass upon his head, and clad him with a coat of mail. And David girded his sword upon his armor, and made trial of it, walking once or twice back and forth. Then David said to Saul : I cannot go with these ; for I have not proved them. So they put

them off him. And David took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in his scrip. And he took his sling in his hand, and drew near to the Philistine.

And the Philistine looked, and saw David, and disdained him; for he was but a youth, ruddy, and of a fair countenance. And the Philistine said to David: Am I a dog, that thou comest against me with staves? And the Philistine cursed David by his gods. And the Philistine said to David: Come to me, and I will give thy flesh to the fowls of the air, and to the beasts of the field. But David said to the Philistine: Thou comest against me with a sword, and with a spear, and with a javelin; but I come against thee in the name of Jehovah of Hosts, the God of the ranks of Israel, whom thou hast defied. This day will Jehovah deliver thee into mine hand; and I will smite thee, and take thine head from off thee. And I will give the carcases of the host of the Philistines this day to the fowls of the air, and to the wild beasts of the earth; that all the world may know that there is a God in Israel; and that all this assembly may know that Jehovah saveth not with sword and spear; for the battle is Jehovah's, and he giveth you into our hand.

Then the Philistine set forth, and came to meet David. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth. And there was no sword in David's hand. And David ran, and stood over the Philistine, and took his sword, and drew it out of its sheath, and slew him, and cut off his head there-

with. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him. And when the Philistines saw that their champion was dead, they fled. And the men of Israel and Judah arose, and shouted, and pursued the Philistines unto the entrance of Gath, and to the gates of Ekron. And the wounded of the Philistines fell down in the very gates, both of Gath and Ekron. And the children of Israel returned from chasing after the Philistines, and spoiled their camp.

And it came to pass on the return, as David came back from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with timbrels, with joy, and with instruments of music. And the women sang one to another in their play, and said :

Saul hath slain his thousands,
And David his ten thousands.

And Saul was very wroth, and this saying displeased him ; and he said : They have ascribed unto David ten thousands, and to me they have ascribed but thousands. What can he have more but the kingdom ?

And Saul was afraid of David, because Jehovah was with him, and was departed from Saul. And Saul removed him from him, and made him captain of a thousand ; and he went out and came in before the people. And David prospered in all his ways ; for Jehovah was with him. And Saul saw that he prospered, and Saul was estranged from him. But all Israel and Judah loved David ; for he went out and came in before them. And the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And

Jonathan and David made a covenant; and Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and bow, and girdle.

And Michal Saul's daughter loved David; and they told Saul, and the thing pleased him. And Saul said: I will give her to him, that she may be a snare to him, and that the hand of the Philistines may be against him. And Saul commanded his servants, saying: Speak with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee; now therefore be the king's son-in-law. So Saul's servants spake these words in David's ears. But David said: Seemeth it to you a light thing to be the king's son-in-law, seeing that I am a poor man, and lightly esteemed? And the servants of Saul told him, saying: On this manner spake David. And Saul said: Thus shall ye say to David, The king desireth no dowry, save a hundred foreskins of the Philistines, to be avenged of the king's enemies. Now Saul thought to make David fall by the hand of the Philistines. And his servants told David these words, and it pleased David well to be the king's son-in-law. And before the days were expired David arose and went, he and his men, and slew of the Philistines two hundred men. And David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife, for Michal, Saul's daughter, loved him. And Saul saw and knew that Jehovah was with David; and Saul was yet the more afraid of David, and became his enemy all his life.

Then Saul bade Jonathan his son, and all his servants, to slay David. But Jonathan Saul's son

loved David greatly. So Jonathan told David, saying: Saul my father seeketh to slay thee; now therefore, take heed to thyself in the morning, and abide in a secret place, and hide thyself. And I will go and stand beside my father and speak with my father concerning thee, and see how the matter standeth, and come and tell thee. And Jonathan spake good of David unto Saul his father, and said to him: Let not the king sin against his servant David; because he hath not sinned against thee; nay, rather, his works have been to thee-ward very good; for he put his life in his hand, and smote the Philistine, and Jehovah wrought by him a great salvation for all Israel. Thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause? And Saul hearkened to the voice of Jonathan; and Saul sware: As Jehovah liveth, he shall not be put to death. And Jonathan called David, and showed him all those things. And Jonathan brought David to Saul, and he was in his presence as beforetime.

And there was war again; and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled before him. And the evil spirit from God came upon Saul, as he sat in his house with his spear in his hand. And David played the harp before him. And Saul sought to smite him to the wall with the spear; but he slipped away out of Saul's presence, and Saul smote the spear into the wall. And David fled and escaped. And it came to pass that night, that Saul sent messengers unto David's house, to watch for him, that they might slay him in the morning. And Michal David's wife told him, saying: If thou save not thy life to-night, to-morrow thou shalt be slain. So Michal let David down through the window; and he went, and

fled, and escaped. And Michal took the teraphim, and laid it in the bed, and put a goat's skin at the place of the head, and covered it with the mantle. Then Saul sent messengers to take David; and they brought back word: He is sick. And Saul sent the messengers to see David, saying: Bring him up to me in the bed, that I may slay him. And the messengers came, and, behold, the teraphim was in the bed, with a goat's skin at the place of the head. And Saul said to Michal: Why hast thou deceived me thus, and let mine enemy go, that he is escaped? And Michal answered Saul: He said to me, Let me go; else I will kill thee.

Then David came and stood before Jonathan, and said: What have I done? What is mine iniquity? and what is my sin before thy father, that he seeketh my life? And Jonathan said to him: God forbid that thou shouldest die! Behold, my father doeth nothing either great or small, but that he discloseth it unto me. And why should my father hide this thing from me? It is not so. But David answered and said: Thy father knoweth well that I have found grace in thine eyes; so he saith, Let not Jonathan know this, lest he be grieved. But truly as Jehovah liveth, and as thou livest, there is but a step between me and death. Then said Jonathan to David: Whatsoever thou desirest, that will I do for thee. And David said to Jonathan: Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat; but let me go and hide myself in the field until the evening of the third day. If thy father miss me, then thou shalt say: David earnestly asked leave of me to run to Beth-lehem his city; for it is the yearly sacrifice there for all the family. If he say thus: It is well; thy ser-

vant shall have peace; but if he be wroth, then know that he hath determined evil. But thou shouldest deal kindly with thy servant; for thou hast brought thy servant into a covenant of Jehovah with thee. And if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father? And Jonathan said: Far be it from thee to think I could know that my father had determined evil against thee, and not tell it thee! Then said David to Jonathan: Who shall tell me if perchance thy father answer thee roughly? And Jonathan said to David: Come and let us go out into the field. So they went out both of them into the field.

And Jonathan said to David: As Jehovah the God of Israel liveth, when I have sounded my father to-morrow, or the day after, and, behold, it is well toward David, shall I not send unto thee, and shew it thee; and if it please my father to do thee evil, Jehovah do so to Jonathan and more also, if I disclose it not unto thee, and send thee away, that thou mayest go in peace. And Jehovah be with thee, as he hath been with my father. If I should be still alive, then shalt thou shew me the kindness of Jehovah, that I die not. And if I should die, then thou shalt not cut off thy kindness from my house for ever. And when Jehovah cutteth off the enemies of David every one from the face of the earth, let not the name of Jonathan be severed from the name of David, and let Jehovah require it at the hand of David's enemies. And Jonathan sware to David again by his love toward him; for he loved him as he loved his own soul.

Then Jonathan said to David: To-morrow is the new moon; and thou shalt be missed, because thy seat will be empty, and day after to-morrow thou shalt be greatly missed. Then thou shalt come to the place where thou

didst hide thyself in the day of which thou knowest, and shalt remain by yonder heap of stones. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send the lad, saying, Go, find the arrows. If I say to the lad, Behold, the arrows are on this side of thee; come, for there is peace to thee and no hurt, as Jehovah liveth. But if I say thus to the boy, Behold, the arrows are beyond thee; go, for Jehovah hath sent thee away. And as touching the matter of which thou and I have spoken, behold, Jehovah is between thee and me for ever.

So David hid himself in the field; and the new moon came, and the king sat down to eat meat. And the king sat upon his seat, as at other times, upon the seat by the wall; and Jonathan sat before him, and Abner sat by Saul's side; but David's place was empty. And Saul spake not any thing that day; for he thought: Some chance hath befallen him, that he is not clean; surely he is not clean. And it came to pass on the morrow, the second day of the month, when David's place was still empty, that Saul said to Jonathan his son: Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day? And Jonathan answered Saul: David earnestly asked leave of me to go to Beth-lehem, saying, Let me go, I pray thee; for our family hath a sacrifice in the city; and, behold, my brother hath commanded me to be there; and now, if I have found favor in thine eyes, let me go, I pray thee, and see my brethren. Therefore he is not come unto the king's table. Then Saul's anger was kindled against Jonathan, and he said to him: Thou son of perversity, do not I know that thou lovest Jesse's son to thy shame, and to the shame of thy mother's nakedness? For as long as the son of Jesse

liveth upon the ground, thou shalt not be established, thou, nor thy kingdom. Therefore send and fetch him unto me, for he is worthy of death. And Jonathan answered Saul his father, and said to him: Wherefore should he be put to death? What hath he done? And Saul cast his spear at him to smite him; and Jonathan knew that it was determined of his father to put David to death. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month; for he was grieved for David, because his father had condemned him to death.

And it came to pass in the morning, that Jonathan went out into the field to the place appointed with David, and a little lad with him. And he said to his lad: Run, find the arrows which I shoot. And the lad ran and he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said: Is not the arrow beyond thee? And Jonathan cried after the lad: Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and brought them to his master. But the lad knew not any thing; only Jonathan and David knew the matter.

CHAPTER III.

I. SAMUEL, xxi.-xxvi. PSALMS, vii.

DAVID THE OUTLAW.

David and the Shewbread—The Band of Outlaws—Doeg, the Edomite—The Murder of the Priests—David Succors Keilah—Consulting the Ephod—Ziphites Betray David—Nabal, the Churl—Abigail's Discretion—Nabal's Death—David Marries Abigail—The Rock of Escape—David Spares Saul's Life—The Truce—A Psalm of Deliverance.

THEN came David to Nob to Ahimelech the priest; and Ahimelech came to meet David trembling, and said to him: Why art thou alone, and no man with thee? And David said to Ahimelech the priest: The king hath charged me with a certain business, and he said to me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee. And I have appointed the young men who attend me to meet me in such and such a place. And now what hast thou by thee? Give me a few loaves of bread in mine hand, or whatsoever thou hast. And the priest answered David, and said: I have no common bread by me, but there is holy bread. So the priest gave him holy bread; for there was no bread there but the shewbread, that had been taken from before Jehovah, to put there fresh bread in the day when it was taken away. And David said to Ahimelech: And is there not here by thee spear or sword? For I have brought neither my sword nor

my armor with me, because the king's business required haste. And the priest said: The sword of Goliath the Philistine, whom thou slewest in the vale of the Terebinth, behold, it is here wrapped in a cloth behind the ephod. If thou wilt take that, take it; for there is no other save that here. And David said: There is none like that; give it me. And David departed thence, and escaped to the cave of Adullam. And his brethren and all his father's house heard it, and went down to him thither.

Then David went to Mizpeh of Moab, and said to the king of Moab: Let my father and my mother, I pray thee, come and be with you till I know what God will do for me. And he brought them unto the king of Moab; and they dwelt with him all the while that David was in hiding. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto David unto the cave of Adullam; and he became captain over them; and there were with him about four hundred men. Then Gad the prophet said to David: Abide not in this hold. Get thee into the land of Judah. So David departed, and came into the forest of Hereth.

Now a certain man of the servants of Saul was in Nob the day that David came, detained there before Jehovah, Doeg the Edomite by name, chief of Saul's herdmen. And Saul was sitting in Gibeah, under the tamarisk-tree on the height, with his spear in his hand, and all his servants standing about him. And Saul said to his servants that stood about him: Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, or make you all captains of thousands and captains of hundreds; that all of you have conspired against me? For none shewed me when my son made a

covenant with the son of Jesse, and none was sorry for me, or shewed me when my son stirred up my servant against me, to lie in wait, as at this day? Then answered Doeg the Edomite, who stood by the servants of Saul, and said: I saw the son of Jesse come to Nob, to Ahimelech son of Ahitub. And he inquired of Jehovah for him, and gave him food, and gave him the sword of Goliath the Philistine.

Then the king sent to call Ahimelech son of Ahitub, the priest, and all his father's house, the priests that were in Nob; and they came all of them unto the king. And Saul said: Hear now, thou son of Ahitub. And he answered: Here am I, my lord. And Saul said to him: Why have ye conspired against me, thou and the son of Jesse? For thou hast given him bread, and a sword, and hast inquired of God for him, that he might rise against me, to lie in wait, as at this day. Then Ahimelech answered the king, and said: And who among all thy servants was so faithful as David, who is the king's son-in-law, and captain of thy guard, and honorable in thine house? Is this the first time that I have inquired of God for him? Far be it from the king to impute any thing unto his servant, and to all the house of my father; for thy servant knew nothing of all this, less or more. But the king said: Thou shalt surely die, Ahimelech, thou, and all thy father's house. And the king said to the runners that stood about him: Turn and slay the priests of Jehovah; because their hand also is with David, and because they knew when he fled, and did not disclose it to me. But the king's servants would not put forth their hand to fall upon the priests of Jehovah. Then the king said to Doeg: Turn thou, and fall upon the priests. So Doeg the Edomite turned and fell upon

the priests. And he slew on that day eighty-five persons that wore the linen ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, oxen and asses and sheep, with the edge of the sword. But one of the sons of Ahimelech son of Ahitub, Abiathar by name, escaped, and fled after David, and came down to David with an ephod in his hand. And Abiathar told David that Saul had slain the priests of Jehovah; and David said to Abiathar: I knew on that day, when Doeg the Edomite was there, that he would surely tell Saul. I am the cause of the death of all thy father's house. Abide thou with me, fear not; for he that seeketh my life seeketh thy life, but with me thou shalt be safe.

Then they told David, saying: Behold, the Philistines are fighting against Keilah, and robbing the threshing-floors. And David inquired of Jehovah, saying: Shall I go and smite these Philistines? And Jehovah said to David: Go, and smite the Philistines, and save Keilah. But David's men said to him: Behold, we are afraid here in Judah; how much more then if we go to Keilah against the ranks of the Philistines? Then David inquired of Jehovah yet again. And Jehovah answered him and said: Up, go down to Keilah; for I will deliver the Philistines into thine hand. So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and slew them with a great slaughter. Thus David saved the inhabitants of Keilah.

Then it was told Saul that David was come to Keilah. And Saul said: God hath delivered him into mine hand; for he is shut in, by entering into a town with gates and bars. And Saul summoned all the people to

war, to go down to Keilah, to besiege David and his men. But David learned that Saul was planning mischief against him ; and he said to Abiathar the priest : Bring hither the ephod. Then said David : Jehovah, God of Israel, hearken to thy servant ; for Saul purposeth to come to Keilah, to destroy the city because of me. Will he come down, as thy servant hath heard? Jehovah, God of Israel, I beseech thee, tell thy servant. And Jehovah said : He will come down. Then said David : Will the men of Keilah deliver up me and my men into the hand of Saul ? And Jehovah said : They will. Then David and his men, who were about six hundred, arose and departed out of Keilah, and went whithersoever they could. And it was told Saul that David was escaped from Keilah ; and he forbare to go forth.

Then David took up his abode in a fastness in the hill country of the wilderness of Ziph. And the Ziphites came up to Saul unto Gibeah, saying : Doth not David hide himself with us in the forest fastnesses, in the hill of Hachilah, which is on the south of the desert ? Now therefore, O king, come down, according to all the desire of thy soul to come down ; and our part shall be to deliver him up into the king's hand. And Saul said : Blessed be ye of Jehovah ; because ye have had compassion on me. Go now, make yet more sure, and learn and mark his place where his haunt is, and who hath seen him there ; for it is told me that he is very cunning. Mark therefore, and learn all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you ; and it shall come to pass, if he be in the land, that I will hunt him down among all the thousands of Judah. So they arose, and went to Ziph before Saul.

And David and his men were in the wilderness of Maon, in the Arabah on the south of the desert. Now there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats. And the name of the man was Nabal (Fool); and the name of his wife Abigail. The woman was of good understanding, and of a beautiful countenance; but the man was churlish and evil in his doings; and he was a Calebite. And David heard in the wilderness that Nabal did shear his sheep. And David sent ten young men, and said to them: Get you up to Carmel, and go to Nabal, and greet him in my name; and thus shall ye say, All hail! Peace be unto thee, and peace be to thine house, and peace be unto all that thou hast. And now I have heard that thou hast shearers. Thy shepherds were with us, and we did them no hurt, neither was there aught missing unto them, all the while they were in Carmel. Ask thy young men, and they will tell thee. Therefore let these my young men find favor in thine eyes; for we come in a good day. Give, I pray thee, whatsoever cometh to thine hand, unto thy servants, and to thy son David. So David's young men came, and spake to Nabal according to all those words in the name of David, and ceased. But Nabal answered David's servants, and said: Who is David? And who is the son of Jesse? There are many servants nowadays that break away every man from his master. Shall I then take my bread, and my wine, and my flesh that I have killed for my shearers, and give it unto men of whom I know not whence they are? So David's young men turned about, and went back, and came and told him all these words.

Then David said to his men: Gird ye on every man

his sword. And they girded on every man his sword; and David also girded on his sword. And there went up after David about four hundred men; and two hundred abode by the stuff. And one of Nabal's young men told Abigail Nabal's wife, saying: Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were with them, when we were in the fields. They were a wall unto us both by night and by day, all the while we were with them keeping the sheep. And now, know and consider what thou wilt do; for evil is determined against our master, and against all his house. And he is so ill-conditioned, that one cannot speak to him. Then Abigail made haste, and took two hundred loaves, and two skins of wine, and a few sheep ready dressed, and a few measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. And she said to her young men: Go on before me; behold, I come after you. But she told not her husband Nabal.

And it came to pass, as she rode on her ass, and came down by the covert of the mountain, that, behold, David and his men came down over against her; so she met them. Now David had said: Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that belonged to him; and he hath returned me evil for good. God do so unto David, and more also, if I leave of all that pertain to him by the morning light so much as one man-child. And Abigail saw David, and hasted, and lighted off her ass, and fell before David on her face, and bowed herself to the ground. So she fell at his feet, and said: Upon me, my

lord, upon me be the iniquity; but let thine handmaid, I pray thee, speak in thine ears, and hear thou the words of thine handmaid. Let not my lord, I pray thee, regard this ill-conditioned fellow, Nabal; for as his name is, so is he; Nabal is his name, and folly is with him. But I, thine handmaid, saw not the young men of my lord, whom thou didst send. And now, my lord, as Jehovah liveth and as thou livest, it is Jehovah that hath withholden thee from blood-guiltiness, and from avenging thyself with thine own hand. And may thine enemies, and they that seek evil to my lord, be like Nabal. And now this present which thy servant hath brought unto my lord, let it be given to the young men that follow my lord. Forgive, I pray thee, the trespass of thine handmaid; for Jehovah will certainly make my lord a sure house, because my lord fighteth the battles of Jehovah; and evil should not be found in thee all thy days. And if a man rise up to pursue thee, and to seek thy life; may the life of my lord be bound in the bundle of life with Jehovah thy God; and the souls of thine enemies, them may he sling out, as from the hollow of a sling. And it shall come to pass, when Jehovah shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee prince over Israel; that this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself. And when Jehovah shall have dealt well with my lord, then remember thine handmaid.

Then David said to Abigail: Blessed be Jehovah, the God of Israel, who sent thee this day to meet me; and blessed be thy discretion, and blessed be thou, who hast kept me this day from blood-guiltiness, and from aven-

ging myself with mine own hand. For in very deed, as Jehovah, the God of Israel, liveth, who hath withholden me from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left to Nabal by the morning light so much as one man-child. So David received of her hand that which she had brought him ; and said to her : Go up in peace unto thine house ; see, I have hearkened to thy voice, and have accepted thee.

And Abigail came to Nabal ; and, behold, he held a feast in his house, like the feast of a king ; and Nabal's heart was merry within him, for he was very drunken. Therefore she told him nothing, less or more, until the morning light. And it came to pass in the morning, when the wine was gone out of Nabal, that his wife told him these things, and his heart died within him, and he became like a stone. And it came to pass about ten days after, that Jehovah smote Nabal, that he died. And when David heard that Nabal was dead, he said : Blessed be Jehovah, that hath pleaded the cause of my reproach with Nabal, and hath kept back his servant from evil ; for the evil-doing of Nabal hath Jehovah returned upon his own head.

And David sent and spake with Abigail, to take her to him to wife. And the servants of David came to Abigail to Carmel, and spake to her, saying : David hath sent us unto thee, to take thee to him to wife. And she arose, and bowed herself with her face to the earth, and said : Behold, thine handmaid is a servant to wash the feet of my lord's slaves. And Abigail hasted, and arose, and rode upon an ass, a few of her damsels following after her. So she went after the messengers of David, and became his wife. David also took Ahinoam of

2 accts of David coming into camp of Saul in Samuel both really thought to be one. In the 2 no mention of the 1st visit 1 Samuel. 24 & 26.

Jezreel; and they were both of them his wives. But Saul had given Michal his daughter, David's wife, to Paltiel son of Laish, of Gallim.

Then Saul and his men went to seek David. And it was told David, and he came down to the rock, which is in the wilderness of Maon. And Saul heard thereof, and pursued after David to the wilderness of Maon. And Saul went on this side of the mountain, and David and his men on that side of the mountain. And as David made haste to get away for fear of Saul, and Saul and his men compassed David and his men round about to take them, there came a messenger unto Saul, saying: Haste thee and come; for the Philistines have invaded the land. So Saul returned from pursuing after David, and went against the Philistines: therefore they called that place The Rock of Escape.

And David went up thence, and dwelt in the fastnesses of En-gedi (Goat's Spring). And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying: Behold, David is in the wilderness of Engedi. Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And when David heard that Saul came after him to the wilderness, he sent out spies, and learned that Saul was come of a certainty. Then David arose, and came to the place where Saul had pitched. And David beheld the place where Saul lay, with Abner son of Ner, the captain of his host. Now Saul lay within the barricade, and the people encamped round about him. Then answered David and spake to Ahimelech the Hittite, and to Abishai son of Zeruiah, Joab's brother, saying: Who will go down with me to Saul to the camp? And Abishai said: I will go

down with thee. So David and Abishai came to the people by night. And, behold, Saul lay sleeping within the barricade, with his spear stuck in the ground at his head; and Abner and the people lay round about him. Then said Abishai to David: God hath delivered thine enemy into thine hand this day. Let me smite him with the spear to the earth at one stroke, and there shall need no second stroke. But David said to Abishai: Destroy him not; for who can put forth his hand against Jehovah's anointed, and be guiltless? And David said: As Jehovah liveth, Jehovah shall smite him; either his day shall come to die; or he shall go down into battle, and perish. Jehovah forbid that I should put forth mine hand against Jehovah's anointed. But take thou now the spear that is at his head, and the cruse of water, and let us go. So David took the spear and the cruse of water from Saul's head, and they gat them away, and no man saw it, nor knew it, neither did any awake; for they were all asleep, because a deep sleep from Jehovah was fallen upon them.

Then David went over to the other side, and stood on the top of the mountain afar off, with a great space between them; and David cried to the people, and to Abner son of Ner, saying: Answerest thou not, Abner? Then Abner answered and said: Who art thou that criest to the king? And David said to Abner: Art not thou a valiant man? And who is like to thee in Israel? Why then hast thou not kept watch over thy lord the king? For there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As Jehovah liveth, ye are worthy to die, because ye have not kept watch over your lord, Jehovah's anointed. See, now, where the king's spear is, and the cruse of water that was at his head.

And Saul knew David's voice, and said: Is this thy voice, my son David? And David said: It is my voice, my lord, O king. And David said: Wherefore doth my lord pursue after his servant? For what have I done? or what evil is in mine hand? And now, let my lord the king hear the words of his servant. If it be Jehovah that hath stirred thee up against me, he shall smell an offering; but if men have done it, cursed be they before Jehovah; for they have driven me out this day that I should have no share in the inheritance of Jehovah, saying, Go, serve other gods. And now, let not my blood fall to the earth away from the presence of Jehovah; for the king of Israel is come out to seek my life, as when one doth hunt a partridge in the mountains. Then said Saul: I have sinned; return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day. Behold, I have played the fool, and have erred exceedingly. And David answered and said: Behold the spear, O king. Let one of the young men come over and fetch it. And may Jehovah recompense to every man his righteousness and his faithfulness; for Jehovah delivered thee into my hand to-day, and I would not put forth mine hand against Jehovah's anointed. And behold, as thy life was precious this day in mine eyes, so let my life be precious in the eyes of Jehovah, and let him deliver me out of all tribulation. So David went his way, and Saul returned to his place.

A DITHYRAMB OF DAVID BECAUSE OF THE MATTER OF CUSH THE BENJAMITE.

Jehovah, my God, in Thee I hide,
Save me from him that pursueth me, and rescue me;

Lest he tear like a lion my soul,
Rending, and none rescuing.
Jehovah, my God, if I have dealt thus—
If there be evil in my hands,
If I have rewarded my friends with ill,
Or plundered mine oppressors causeless ;
May the foe pursue and take my soul,
And trample to the ground my life,
And lay mine honor in the dust.

Arise, Jehovah, in Thy wrath,
Lift up Thyself in fury on mine adversaries ;
Yea, awake for me, Thou that orderest judgment,
And let the hosts of the nations surround Thee,
And above them return Thou on high.

Jehovah judgeth the peoples ;
Judge me, Jehovah, after my righteousness and innocency in me.
Let the evil of the wicked cease, and establish Thou the righteous ;
For He that trieth hearts and reins is God the righteous.

My shield above is God,
Saviour of the right of heart.
God is a righteous judge,
A God avenging every day.

If one turn not, His sword He whetteth,
His bow He bendeth, and aimeth it ;
At him He aimeth weapons of death,
His arrows He maketh fiery.

Behold, one travaileth with sin,
And hath conceived mischief and brought forth falsehood;
A pit hath he digged, and hollowed it,
And falleth in the trap he made;
His sin returneth on his head,
And on his pate his violence falleth.

I thank Jehovah for His righteousness,
And praise the name of Jehovah Most High.

CHAPTER IV.

I. SAMUEL, xxvii.-xxxi. I. CHRONICLES, x.

SAUL'S DOWNFALL.

David Goes over to the Philistines—Prince of Ziklag—Deceives Achish—A Philistine Muster—Distrusted by the Lords—Amalekites Plunder Ziklag—David in Pursuit—The Sick Slave—Recovers All—Division of the Spoil—Battle of Gilboa—Israel Routed—Saul Kills Himself—Men of Jabesh Rescue His Body.

Now David said in his heart: I shall perish some day by the hand of Saul. There is nothing better for me than that I should escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in all the borders of Israel; so shall I escape out of his hand. So David arose, and passed over, he and the six hundred men that were with him, unto Achish son of Maoch, king of Gath. And David dwelt with Achish at Gath, he and his men, every man with his household. And it was told Saul that David was fled to Gath; and he sought no more again for him.

Then David said to Achish: If now I have found grace in thine eyes, let there be given me a place in one of the outlying cities, where I may dwell; for why should thy servant dwell in the royal city with thee? So Achish gave him at that time Ziklag; wherefore Ziklag pertaineth unto the kings of Judah unto this day.

And the number of the days that David dwelt in the country of the Philistines was a year and four months.

And David and his men made raids upon the Geshurites, and the Girzites, and the Amalekites, who were of old the inhabitants of the land, as thou goest toward the Wall, even unto the land of Egypt. And David smote the land, saving neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel. And when he returned, and came to Achish, and Achish said: Whither have ye made a raid to-day? David said: Against the South of Judah, and against the South of the Jerahmeelites, and against the South of the Kenites. And David saved neither man nor woman alive, to bring them to Gath, saying: Lest they should tell on us, saying, So did David. And so was his manner all the while he dwelt in the country of the Philistines. But Achish believed David, saying: He hath made his people Israel utterly to abhor him; therefore he shall be my servant forever.

And it came to pass in those days, that the Philistines gathered their hosts together for warfare, to fight with Israel. And Achish said to David: Know thou assuredly, that thou shalt go out with me in the host, thou and thy men. And David said to Achish: Then shalt thou know what thy servant can do. And Achish said to David: Therefore will I make thee keeper of mine head for ever.

And the Philistines gathered together all their hosts at Aphek. And the lords of the Philistines passed on by hundreds, and by thousands; and David and his men passed on in the rearward with Achish. Then said the princes of the Philistines: What do these Hebrews here? And Achish said to the princes of the Philistines: Is not this David, the servant of Saul the king of Israel, who hath been with me now these two years, and

I have found no fault in him since he fell away unto me unto this day? But the princes of the Philistines were wroth with him, and said to him: Let this fellow return, and go back to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he become an adversary to us. For wherewith should he reconcile himself unto his lord save with our heads? Is not this David, of whom they sang one to another in dances, saying,

Saul hath slain his thousands,
And David his ten thousands?

Then Achish called David, and said to him: As Jehovah liveth, thou hast been upright, and all thy conduct with me in the host is good in my sight; for I have not found evil in thee since the day of thy coming unto me unto this day; nevertheless the lords favor thee not. Return, therefore, and go in peace, that thou displease not the lords of the Philistines. So David rose up early in the morning, he and his men, to depart and return into the land of the Philistines.

And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had made a raid upon the South, and upon Ziklag, and had smitten Ziklag, and burned it with fire; and had taken captive the women and all that were therein, both small and great. They slew not any, but carried them off, and went their way. And when David and his men came to the city, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. Then David and the people that were

with him lifted up their voices and wept, until they had no more power to weep. And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was bitter, every man for his sons and for his daughters. But David strengthened himself in Jehovah his God.

And David said to Abiathar the priest, Ahimelech's son: Bring me hither the ephod. And Abiathar brought thither the ephod to David. And David inquired of Jehovah, saying: If I pursue after this troop, shall I overtake them? And He answered him: Pursue; for thou shalt surely overtake them, and shalt without fail recover all. So David went, he and the six hundred men that were with him, and came to the brook Besor. And two hundred stayed behind, who were so faint that they could not go over the brook Besor; but David pursued with four hundred. And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they gave him water to drink; and they gave him a piece of a cake of figs, and a couple of clusters of raisins. And when he had eaten, his spirit came again to him; for he had eaten no bread, nor drunk any water, three days and three nights. And David said to him: To whom belongest thou? And whence art thou? And he said: I am a young man of Egypt, slave to an Amalekite; and my master left me, because three days agone I fell sick. We made a raid upon the South of the Cherethites, and upon that which belongeth to Judah, and upon the South of Caleb; and we burned Ziklag with fire. And David said to him: Canst thou bring me down to this troop? And he said: Swear to me by God, that thou wilt neither kill me, nor deliver me up into the hands of my master, and I will bring thee

down to this troop. So he brought him down thither, and, behold, they were spread abroad everywhither, eating and drinking, and feasting, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. And David smote them from early dawn until evening; and there escaped not a man of them, save four hundred young men, who rode upon camels and fled. And David rescued his two wives, and David recovered all that the Amalekites had taken. There was nothing lacking, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken. David brought back all. And the people took all the flocks and the herds, and drove them before him, and said: This is David's spoil.

Then David came to the two hundred men who were too faint to follow him, whom they had left at the brook Besor; and they went forth to meet David, and to meet the people that were with him. And when David and his men drew near, they saluted him. Then answered all the wicked and base fellows among those that went with David, and said: Because they went not with us, we will not give them aught of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart. But David said: Ye shall not do so, my brethren, with that which Jehovah hath given us, who hath preserved us, and delivered the troop that came against us into our hand. And who will hearken unto you in this matter? For as his share is that goeth down to the battle, so shall his share be that tarrieth by the stuff; they shall share alike. And it came to pass from that day forward, that this was made a statute and an ordinance for Israel, unto this day. And when David came to Ziklag, he sent of the

spoil unto the elders of Judah, his friends, saying: Behold a present for you of the spoil of Jehovah's enemies.

Now the Philistines were gone up to Jezreel; and the Israelites were encamped by the fountain in Jezreel. And the Philistines fought against Israel; and the men of Israel fled before the Philistines, and fell down slain in Mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab (Father hath freely given), and Malchishua (Molech is Salvation), sons of Saul. And the battle went sore against Saul; and the archers hit him; and he was sore wounded of the archers. Then said Saul to his armor-bearer: Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and make a mock of me. But his armor-bearer would not; for he was sore afraid. Therefore Saul took his sword, and fell upon it. And when his armor-bearer saw that Saul was dead, he likewise fell upon his sword, and died with him. So Saul died, and his three sons, and his armor-bearer, that same day together. And when the men of Israel that were on the side of the valley, and they that were by the side of Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook their cities, and fled; and the Philistines came and dwelt in them.

And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons lying on Mount Gilboa. And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to carry the tidings unto the house of their idols, and to the people. And they put his armor in the house of Ashtaroth; but his body they hung on the wall of Beth-shan. Then the inhabitants

of Jabesh of Gilead heard of that which the Philistines had done to Saul, and all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and brought them to Jabesh, and burned them there. And they took their bones, and buried them under the tamarisk-tree in Jabesh, and fasted seven days.

CHAPTER V.

II. SAMUEL, i.–iv.

KING ESHBAAL.

News of Saul's Death—David Kills the Messenger—David's Lament—David King in Hebron—Eshbaal King in Mahanaim—Field of the Sharp Knives—Death of Asahel—A Truce—Abner Insulted—Intrigues with David—Murdered by Joab—The Lament for Abner—Assassination of Eshbaal.

Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; it came to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head. And when he came to David, he fell to the earth, and did obeisance. And David said to him: Whence comest thou? And he said to him: Out of the camp of Israel am I escaped. And David said to him: How went the battle? I pray thee, tell me. And he answered: The people are fled from the battle, and many of the people are fallen and dead; and Saul and Jonathan his son are dead also. And David said to the young man that told him: How knowest thou that Saul and Jonathan his son are dead? And the young man that told him said: I happened by chance upon Mount Gilboa, and, behold, Saul leaning upon his spear; and, lo, the chariots and the horsemen followed hard after him. And he looked behind him, and saw me, and

called to me. And I answered: Here am I. And he said to me: Who art thou? And I answered him: I am an Amalekite. Then said he unto me: Stand over me, I pray thee, and slay me, for anguish hath taken hold of me; because my life is yet whole in me. So I stood over him, and slew him, because I was sure that he could not live after that he was fallen. And I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

Then David took hold on his clothes, and rent them; and likewise all the men that were with him. And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for Jehovah's people, and for the house of Israel; because they were fallen by the sword. And David said to the young man that told him: Whence art thou? And he answered: I am the son of a stranger, an Amalekite. And David said to him: How wast thou not afraid to put forth thine hand to destroy Jehovah's anointed? And David called one of the young men, and said: Go near, and fall upon him. And he smote him that he died. And David said to him: Thy blood be upon thine own head; for thy mouth hath testified against thee, saying, I have slain Jehovah's anointed.

Then David lamented with this lamentation over Saul and over Jonathan his son; and he bade them teach it to the children of Judah; behold, it is written in the Book of Jashar.

Israel's beauty is felled upon thy heights;
How are the heroes fallen!

Tell it not in Gath,
Publish it not in Ashkelon's streets;

Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

Mount Gilboa, be there no dew
Nor rain upon thee, mount of death!
For defiled was the shield of heroes there,
The shield of Saul with oil was not anointed.

From the blood of the fallen,
From the fat of heroes,
Jonathan's bow turned not back,
Nor Saul's sword came empty home.

Saul and Jonathan, lovely and pleasant!
In life and death they were not divided;
Than eagles swifter,
Than lions stronger.

Daughters of Israel, weep ye for Saul,
Who clothed you in scarlet and gems,
And put jewels of gold on your garments!

How are the heroes fallen in battle!
Jonathan is pierced upon thy heights.

I grieve for thee, my brother Jonathan;
Very dear wast thou to me:
Wonderful was thy love toward me,
Above the love of women.

How are the heroes fallen!
Perished the vessels of war!

And it came to pass after this, that David inquired of Jehovah, saying: Shall I go up into any of the cities of Judah? And Jehovah said to him: Go up. And David said: Whither shall I go up? And He said: Unto Hebron. So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. And his men that were with him did David bring up, every man with his household; and they dwelt in the cities of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah.

And it was told David, saying: The men of Jabesh of Gilead have buried Saul. And David sent messengers unto the men of Jabesh of Gilead, and said to them: Blessed be ye of Jehovah, because ye have shewed this kindness unto your lord, unto Saul, and have buried him. And may Jehovah shew kindness and truth unto you; and I also will requite you kindness, because ye have done this thing. And now let your hands be strong, and be ye valiant; for Saul your lord is dead, and me have the house of Judah anointed to be king over them.

But Abner son of Ner, captain of Saul's host, had taken Eshbaal (Man of Baal), Saul's son, and brought him over to Mahanaim, and made him king over Gilead, and over the Geshurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. Only the house of Judah followed David.

And Abner son of Ner, and the servants of Eshbaal, Saul's son, went out from Mahanaim to Gibeon. And Joab (Jah is Father), son of Zeruiah, and the servants of David, went out, and met them by the pool of Gibeon. And they halted, the one on the one side of the pool, and

the other on the other side of the pool. Then Abner said to Joab : Let the young men arise and make sport before us. And Joab said : Let them arise. Then they arose and went over in equal number ; twelve men of Benjamin, followers of Eshbaal, Saul's son, and twelve of the servants of David. And they caught every one his opponent by the head, and thrust his sword in his side ; so they fell all together ; wherefore that place was called The Field of the Sharp Knives. And there was a very sore battle that day ; and Abner was beaten, and the men of Israel, before the servants of David.

Now there were three sons of Zeruiah there, Joab, and Abishai, and Asahel ; and Asahel was as light of foot as a wild roe. And Asahel pursued after Abner, turning neither to the right hand nor to the left from following him. And Abner looked behind him, and said : Is it thou, Asahel ? And he answered : It is I. And Abner said to him : Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take his spoil. But Asahel would not turn aside from following him. And Abner said again to Asahel : Turn thee aside from following me ; why should I smite thee to the ground ? How then should I hold up my face to Joab thy brother ? But he refused to turn aside ; so Abner smote him backward with his spear in the belly, and the spear came out behind him ; and he fell down there, and died in his footsteps. And it came to pass, that as many as came to the place where Asahel was fallen dead stood still.

But Joab and Abishai pursued after Abner ; and the sun went down as they came to the hill of Ammah, that lieth before the road of the wilderness of Gibeon. Now the children of Benjamin had rallied after Abner, and

formed into one band, and halted on the top of the hill. Then Abner called to Joab, and said: Shall the sword devour for ever? Knowest thou not that it will be bitterness in the latter end? How long shall it be, then, ere thou bid the people return from following their brethren? And Joab said: As God liveth, if thou hadst not spoken, surely in the morning the people had gone on, following every one his brother. Then Joab blew the trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

And Abner and his men went all that night through the Arabah; and they passed over Jordan, and went through all Bithron, and came to Mahanaim. And Joab returned from following Abner; and gathered all the people together, and there lacked of David's servants nineteen men and Asahel. But the servants of David had slain of Benjamin, and of Abner's men, three hundred and sixty men. And they took up Asahel, and buried him in the sepulchre of his father, which was in Bethlehem. And Joab and his men went all night, and the day broke upon them at Hebron.

And there was long war between the house of Saul and the house of David; and David waxed stronger and stronger, but the house of Saul waxed weaker and weaker.

Now Abner was the strength of the house of Saul. And Saul had a concubine, whose name was Rizpah daughter of Aiah. And Eshbaal, Saul's son, said to Abner: Wherefore hast thou taken unto thee my father's concubine? Then was Abner very wroth for the words of Eshbaal, and said: Am I a dog's head? I have shewed kindness unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered

thee into the hand of David, and yet thou chargest me this day with a fault concerning this woman. God do so to Abner, and more also, if I do not unto David as Jehovah hath sworn to him, to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba. And Eshbaal could not answer Abner another word, because he feared him.

And Abner sent messengers to David forthwith, saying: Whose is the land? saying also: Make thy covenant with me, and, behold, my hand shall be with thee to bring about all Israel unto thee. And David said: Good; I will make a covenant with thee. But one thing I require of thee,—that is, thou shalt not see my face, except thou first bring Michal, Saul's daughter, when thou comest to see my face. Then David sent messengers to Eshbaal, Saul's son, saying: Deliver me my wife Michal, whom I espoused to me for a hundred foreskins of the Philistines. And Eshbaal sent, and took her from her husband, Paltiel son of Laish. And her husband went with her, weeping as he went, and followed her to Bahurim. Then said Abner to him: Go, return; and he returned.

Now Abner had had communication with the elders of Israel, saying: In times past ye sought for David to be king over you; now then do it: for Jehovah hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. And Abner spake also in the ears of Benjamin. Then Abner went to speak in the ears of David in Hebron all that seemed good to Israel, and to the whole house of Benjamin. And Abner came to David to Hebron, and

twenty men with him. And David made Abner and the men that were with him a feast. Then Abner said to David: I will arise and go, and gather all Israel unto my lord the king, that they may make a covenant with thee, and that thou mayest be king according all thy soul's desire. And David sent Abner away; and he went in peace.

And, behold, Joab and the servants of David came from a foray, and brought in a great spoil with them. But Abner was not with David in Hebron; for he had sent him away, and he was gone in peace. And when Joab and all the host. that was with him came, it was told Joab, saying: Abner son of Ner came to the king, and he hath sent him away, and he is gone in peace. Then Joab came to the king, and said: What hast thou done? Behold, Abner came unto thee; why is it that thou hast sent him away, and he is gone in peace? Dost thou not know Abner son of Ner, that he came to deceive thee, and to learn thy going out and thy coming in, and to learn all that thou doest? And Joab came out from David, and sent messengers after Abner, and they brought him back from the cistern of Sirah; but David knew it not. So Abner returned to Hebron, and Joab took him aside in a corner of the gate to speak with him quietly, and smote him there in the belly, that he died, for the blood of Asahel his brother. And David heard it after it was done, and he said: I and my kingdom are guiltless before Jehovah forever from the blood of Abner son of Ner. Let it fall upon the head of Joab, and upon all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth by the sword, or that lacketh bread. So

Joab and Abishai his brother slew Abner, because he had killed their brother Asahel at Gibeon in the battle.

And David said to Joab, and to all the people that were with him: Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier. And they buried Abner in Hebron. And the king lifted up his voice, and wept at the grave of Abner; and all the people wept. And the king lamented for Abner, and said:

Should Abner have died as a fool dieth?
Thine hands unbound, thy feet not put in fetters;
As a man falleth before the sons of sin, so didst thou fall.

And all the people wept again over him. And all the people came to cause David to eat bread while it was yet day; but David sware, saying: God do so to me, and more also, if I taste bread, or aught else, till the sun be down. And all the people took notice of it, and it pleased them; as whatsoever the king did pleased all the people. And the king said to his servants: Know ye not that there is a great prince fallen this day in Israel? And I am this day weak, though anointed king; and these men the sons of Zeruiah are too strong for me. Jehovah reward the wicked doer according to his wickedness. So all the people and all Israel understood that day that it was not of the king to slay Abner son of Ner.

And when Eshbaal, Saul's son, heard that Abner was dead in Hebron, his hands became feeble, and all Israel was troubled. Now Eshbaal had two men that were captains of bands. The name of the one was Baanah, and the name of the other Rechab, sons of Rimmon the Beerothite, of the children of Benjamin. And Rechab and Baanah went, and came about the heat of the day to

the house of Eshbaal, as he slept his noontide sleep. And, behold, the woman that kept the door of the house was winnowing wheat, and she slumbered and slept, and the brethren, Rechab and Baanah, went privily into the house. And when they were come into the house, Eshbaal lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head.

And they went by the road of the Arabah all night; and they brought Eshbaal's head unto David to Hebron, and said to the king: Behold, the head of Eshbaal son of Saul thine enemy, who sought thy life; but Jehovah hath avenged my lord the king this day of Saul, and of his seed. And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them: As Jehovah liveth, who hath redeemed my soul out of all adversity, when one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag; which was the reward I gave him for his tidings. How much more, when wicked men have slain a righteous person in his own house upon his bed, shall I not now require his blood of your hand, and take you away from the earth? And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up beside the pool in Hebron. But the head of Eshbaal they took, and buried in the grave of Abner in Hebron.

CHAPTER VI.

II. SAMUEL, v., vi., viii., xxi. I. CHRONICLES, xi., xiii.-xvi. PSALMS, xxiv.

DAVID KING OF ISRAEL.

The Parliament of Hebron—Capture of Jerusalem—Water from the Well of Bethlehem—Philistine War—Brave Deeds—The Philistines Subdued—Fetching the Ark—The Breach of Uzzah—The Ark Abandoned—It Brings Success—Second Attempt—A Processional Hymn—The Ark in Jerusalem.

THEN came all the tribes of Israel to David unto Hebron, and spake, saying: Behold, we are thy bone and thy flesh. In times past, when Saul was king over us, it was thou that leddest out and broughtest in Israel; and Jehovah said of thee, Thou shalt feed my people Israel, and thou shalt be prince over Israel. So all the elders of Israel came to the king to Hebron; and king David made a covenant with them in Hebron before Jehovah; and they anointed David king over Israel.

Then the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land. And they spake to David, saying: Thou shalt not come in hither; the very blind and lame shall turn thee away (meaning that David could not come in thither). Nevertheless David took the stronghold of Zion; the same is the city of David. Now David had said: Whosoever smiteth the Jebusites first shall be chief and captain. And Joab son of Zeruiah went up first, so he was made chief captain.

Then the Philistines heard that David had been anointed king over Israel, and all the Philistines went up to seek David ; and David heard of it, and went down to a place of hiding. And while David was in hiding, and a garrison of the Philistines was in Bethlehem, David longed, and said : Oh that one would give me to drink water from the well of Bethlehem, which is by the gate ! And three of his heroes broke through the host of the Philistines, and drew water from the well of Bethlehem, that was by the gate, and took it, and brought it to David. But David would not drink thereof, but poured it out unto Jehovah, saying : Far be it from me to do such a thing ! Shall I drink the life-blood of these men ? For with their lives they brought it. Therefore he would not drink it.

And the Philistines came and spread themselves in the valley of Rephaim. And David inquired of Jehovah, saying : Shall I go up against the Philistines ? Wilt thou deliver them into mine hand ? And Jehovah said to David : Go up ; for I will certainly deliver the Philistines into thine hand. Then David came to Baal-perazim, and smote them there. And they left their images behind them there, and David and his men took them.

Then the Philistines came up yet again, and spread themselves in the valley of Rephaim. And David inquired of Jehovah, and He said : Thou shalt not go up to meet them ; but make a circuit behind them, and come upon them over against the balsam-trees. And it shall be, when thou hearest the sound of a going in the tops of the balsam-trees, then thou shalt bestir thyself ; for then is Jehovah gone out before thee to smite the host of the Philistines. And David did so, as Jehovah commanded him ; and smote the Philistines from Gibeon until thou come to Gezer.

And the Philistines had war again with Israel; and David went down, and his servants with him, and fought against the Philistines; and David waxed faint. And Ishbi-benob, one of the sons of the giant, the weight of whose spear was three hundred shekels of brass, he being girded with a new sword, thought to have slain David. But Abishai son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David sware to him, saying: Thou shalt no more go out with us to battle, that thou quench not the lamp of Israel.

And it came to pass after this, that there was again a battle with the Philistines at Gezer; when Sibbecai the Hushathite slew Saph, one of the sons of the giant.

And there was again a battle at Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in all; he also was born to the giant. And he defied Israel, and Jonathan, the son of Shimei, David's brother, slew him.

And there was long war with the Philistines, but it came to pass, that David smote the Philistines, and subdued them, and took the dominion out of the hand of the Philistines.

Then David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him unto Baal of Judah, to bring up thence the Ark of God, whereupon is called the Name, even the name of Jehovah of Hosts that sitteth upon the cherubim. And they set the Ark of God upon a new cart, and brought it out of the house of Abinadab, and Uzzah and his brethren, sons of Abinadab, drove the new cart. And they brought it out of the house of Abinadab, Uzzah going with the Ark of God,

and his brethren going before the Ark. And David and all the house of Israel played before Jehovah with all their might; with songs, and with harps, and with lyres, and with timbrels, and with castanets, and with cymbals.

And when they came to the threshing-floor of Nacon, Uzzah put forth his hand to the Ark of God, and took hold of it; because the oxen were nigh to shake it off. And the anger of Jehovah was kindled against Uzzah; and God smote him there suddenly; and he died there by the Ark of God. And David was displeased, because Jehovah had broken forth upon Uzzah; and he called that place The Breach of Uzzah, unto this day. And David was afraid of Jehovah that day; and he said: How shall the Ark of Jehovah come unto me? So David would not remove the Ark of Jehovah unto him into the city of David, but carried it aside into the house of Obed-edom the Gittite. And the Ark of Jehovah remained in the house of Obed-edom the Gittite three months; and Jehovah blessed Obed-edom, and all his house.

Then it was told King David, saying: Jehovah hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the Ark of God. So David went and brought up the Ark of God from the house of Obed-edom into the city of David with joy. And it came to pass, that when they that bare the Ark of Jehovah had gone six paces, he sacrificed oxen and fatlings. And David danced before Jehovah with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the Ark of Jehovah with shouting, and with the sound of the trumpet.

And after such a manner was the song of the people,

when they brought up the Ark of God into the city of David :

The earth is Jehovah's, and the fulness thereof,
The world, and they that dwell therein ;
For on the seas He founded it,
And on the floods He made it fast.

Who climbeth Jehovah's mount ?
Who standeth in His holy place ?
The clean of hands and pure of heart,
That set not his soul on falsehood,
And sware not to deceit.

He getteth a blessing from Jehovah,
Righteousness from the God of his salvation.
These are they that seek Him,
That seek Thy face, O God of Jacob.

(*First summons.*) Lift up your heads, ye gates,
Be ye lift up ye ancient doors,
That the King of Glory may come in.

(*A voice.*) Who, then, is the King of Glory ?

(*Chorus.*) Jehovah, strong and mighty ;
Jehovah, mighty in battle.

(*Second summons.*) Lift up your heads, ye gates,
Lift up, ye ancient doors,
That the King of Glory may come in.

(*A voice.*) Who is, then, the King of Glory ?

(*Chorus.*) Jehovah of Hosts ; He is King of Glory.

So they brought in the Ark of Jehovah, and set it in its place, in the midst of the tent that David had pitched for it; and David offered burnt-offerings and peace-offerings before Jehovah. And when David had made an end of offering the burnt-offering and the peace-offerings, he blessed the people in the name of Jehovah of Hosts. And he distributed to all the people, to the whole multitude of Israel, both men and women, to every one a loaf of bread, and a portion of wine, and a cake of raisins. And all the people departed every one to his house.

CHAPTER VII.

II. SAMUEL, viii., x.-xii. I. CHRONICLES, xviii.-xx. PSALMS, xxxii., lx.

DAVID'S SIN.

The Ammonites Insult the Ambassadors—Syrian Auxiliaries—Defeat of the Allies—Syrian War—Siege of Rabbah—Bathsheba—Uriah before David—Treachery—Uriah's Death—Joab's Report—David Marries Bathsheba—Nathan's Parable—Thou Art the Man—Death of the Child—Penitential Psalm—Birth of Solomon—Vengeance on Ammon—Moab and Edom—David's Conquests.

AND it came to pass after this, that Nahash (Serpent) king of the children of Ammon died, and Hanun his son reigned in his stead. And David said: I will shew kindness unto Hanun son of Nahash, as his father shewed kindness unto me. So David sent by the hand of his servants to comfort him concerning his father. And David's servants came into the land of the children of Ammon. But the princes of the children of Ammon said to Hanun their lord: Thinkest thou that David doth honor thy father, that he hath sent comforters unto thee? Hath not David sent his servants unto thee to search the city, and to spy it out, that he may destroy it? So Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, at their buttocks, and sent them away. And it was told David, and he sent to meet them; for the men were greatly ashamed. And the king said: Tarry at Jericho until your beards be grown, and then return.

Then the children of Ammon saw that they were become odious to David, and the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zobah, twenty thousand footmen, and the king of Maacah, with a thousand men, and the men of Tob, twelve thousand men. And when David heard of it, he sent Joab, and all the host of the mighty men. And they came before the city of the children of Ammon. And the children of Ammon came out, and put the battle in array at the entering in of the gate. And the Syrians of Zobah, and of Rehob, and the men of Tob and Maacah, were by themselves in the field, behind the children of Israel. And when Joab saw that the battle was set against him before and behind, he chose the choicest men of Israel, and put them in array against the Syrians; and the rest of the people he committed into the hand of Abishai his brother, that he might put them in array against the children of Ammon. And he said: If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee. Be of good courage, and let us play the men for our people, and for the cities of our God; and Jehovah do that which seemeth him good. Then Joab advanced, and the people that were with him, to battle against the Syrians; and they fled before him. And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai, and entered into the city. Then Joab returned from the children of Ammon, and came to Jerusalem.

And when the Syrians saw that they were put to the worse before Israel, they gathered themselves together. And Hadadezer (Hadad is Strength) sent, and brought

out the Syrians that were beyond the river Euphrates. So they came to Helam, with Shobach the captain of the host of Hadadezer at their head. And it was told David; and he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. And the Syrians fled before Israel; and David slew of the Syrians the men of seven hundred chariots, and forty thousand footmen, and smote Shobach the captain of their host, that he died there. And when all the kings that were servants to Hadadezer saw that they were put to the worse before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

And when the time of the year returned when kings go out to war, David sent Joab, and his servants with him, and all Israel, to destroy the children of Ammon, and besiege Rabbah. But David tarried at Jerusalem.

Now it came to pass one eventide, that David arose from his noontide rest, and walked upon the palace roof; and from the roof he saw a woman very beautiful to look upon. And David sent and inquired after the woman. And they said: Is not this Bathsheba daughter of Eliam, the wife of Uriah (Light is Jah) the Hittite? And David sent messengers, and took her; and she came to him. Then David sent to Joab, saying: Send me Uriah the Hittite. So Joab sent Uriah to David. And when Uriah was come unto him, David asked of him how Joab did, and how the people fared, and how the war prospered. Then David said to Uriah: Go down to thy house, and refresh thyself there. And Uriah departed out of the king's house, and there followed him a present from the king. But Uriah slept at the door of

the king's house with all the servants of his lord, and went not down to his own house. And in the morning they told David, saying: Uriah went not down unto his own house. And David said to Uriah: Art thou not come from a journey? Wherefore didst thou not go down unto thine house? And Uriah said to David: The Ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open field; shall I then go into mine house, to eat and to drink? As thou livest, and as thy soul liveth, I will not do this thing. Then David said to Uriah: Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day. And on the morrow David called him, and he did eat and drink before him; and he made him drunk. But at even he went out to lie on his bed with the servants of his lord, and went not down to his own house.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying: Set Uriah in the forefront of the hottest battle, and retire from him, that he may be smitten, and die. And it came to pass, when Joab besieged the city, that he assigned Uriah unto the place where he knew that valiant men were. And the men of the city came out, and fought with Joab; and some of the servants of David fell; and Uriah the Hittite died also. Then Joab sent and reported to David concerning the war; and he charged the messenger, saying: When thou hast made an end of telling the king all the things concerning the war, if the king's wrath arise, and he say to thee, Wherefore went ye so nigh unto the city to fight? Knew ye not that they would shoot from the wall? Who smote Abimelech son of Jerubbaal? Did

not a woman cast an upper millstone upon him from the wall, that he died at Thebez? Why went ye so nigh the wall? then shalt thou say, Thy servant Uriah the Hittite is dead also. So the messenger went, and came and shewed David all that Joab had sent him for. And the messenger said to David: The men made a sally against us, and came out unto us into the field, and we followed close upon them even unto the entering of the gate. And the shooters shot at thy servants from off the wall; and some of the king's servants are dead. And the king's wrath arose, and he said to the messenger: Wherefore went ye so nigh unto the city to fight? Knew ye not that they would shoot from the wall? Who smote Abimelech son of Jerubbaal? Did not a woman cast an upper millstone upon him from the wall, that he died at Thebez? Why went ye so nigh the wall? And the messenger answered and said: Thy servant Uriah the Hittite is dead also. Then David said to the messenger: Thus shalt thou say unto Joab, Let not this thing grieve thee, for the sword devoureth one as well as another. Make thy battle more strong against the city, and overthrow it; and encourage thou him.

And when the wife of Uriah heard that Uriah her husband was dead, she made lamentation for her husband. And when the mourning was past, David sent and took her home to his house, and she became his wife, and bare him a son. But the thing that David had done was evil in the sight of Jehovah.

And Jehovah sent Nathan the prophet unto David. And he came unto him, and said to him: There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which

he had bought and nourished up. And it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him.

Then David's anger was greatly kindled against the man; and he said to Nathan: As Jehovah liveth, the man that hath done this is worthy to die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David: Thou art the man. Thus saith Jehovah, the God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would have added unto thee such and such things. Wherefore hast thou despised the word of Jehovah, to do that which is evil in his sight? Uriah the Hittite hast thou slain with the sword, and his wife hast thou taken to be thy wife. Now therefore, the sword shall not depart from thine house for ever; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife, and hast slain him with the sword of the children of Ammon. Thus saith Jehovah, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor in the sight of this sun. Thou didst it secretly; but I will do this thing before all Israel, and before the

sun. And David said to Nathan : I have sinned against Jehovah. Then Nathan said to David : Jehovah also hath put away thy sin ; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of Jehovah to blaspheme, the child that is born to thee shall surely die. And Nathan departed unto his house.

So Jehovah smote the child that Uriah's wife bare unto David, and it was very sick. And David besought God for the child ; and David fasted, and went and lay all night upon the earth. And the elders of his house arose, and sought to raise him up from the earth ; but he would not, neither would he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead ; for they said : Behold, while the child was yet alive, we spake to him, and he hearkened not unto our voice ; how will he then vex himself, if we tell him that the child is dead ? But David saw that his servants whispered together, and David perceived that the child was dead. And David said to his servants : Is the child dead ? And they said : He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of Jehovah, and worshipped. Then he came to his own house ; and asked, and they set bread before him, and he did eat. Then said his servants unto him : What is this that thou hast done ? Thou didst fast and weep for the child, while it was alive ; but when the child was dead, thou didst rise and eat bread. And he said : While the child was yet alive, I fasted and wept ; for I said, Who knoweth whether Jehovah will not be gracious to me, that the child may live ? But now he is dead, wherefore

should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

And after such a manner sang David, because he had sinned, and repented him of his sin, and God forgave the wickedness of his sin.

PSALM OF PENITENCE.

Happy he whose offence is forgiven, whose sin is covered.
Happy the man to whom Jehovah imputeth not guilt,
In whose spirit is no guile.

When I kept silence, my bones wasted
Through my groaning all the day;
Heavy was Thine hand day and night upon me,
Till my moisture changed to summer drought.

I confess to Thee my sin, and my guilt I hide not;
I said, I will confess mine offence to Jehovah;
And Thou forgavest the guilt of my sin.

Therefore there is acceptance, what time the godly prayeth:
Be there a flood of mighty waters, him they should not touch.
Thou art my hiding-place, from trouble Thou guardest me,
With songs of deliverance Thou surroundest me.

(*Jehovah*) "I will instruct thee and teach thee the way thou shalt go,
I will guide thee with mine eye.
Be not like horse or mule, that hath no knowledge."

Bit and bridle his trappings to tame him
That abideth not by Thee:
Great plagues hath the wicked;
Who trusteth Jehovah, mercy surroundeth him.

Be joyful in Jéhovah, and exult, ye righteous,
Shout gayly all ye upright of heart.

And David comforted Bathsheba his wife. And she bare yet another son, and he called his name Solomon (Peaceful). And Jehovah loved him; and David entrusted him to the hand of Nathan the prophet; and he called his name Jedidiah (Beloved of Jah), for Jehovah's sake.

And Joab fought against Rabbah of the children of Ammon, and took the city of waters. And Joab sent messengers to David, and said: I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and my name be called upon it. So David gathered all the people together, and went to Rabbah, and fought against it, and took it. And he took their king's crown from off his head; and the weight thereof was a talent of gold, and in it were precious stones; and it was set on David's head. And he brought forth the spoil of the city, exceeding much. And he brought forth the people that were therein, and cut them in pieces with saws, and harrows of iron, and axes of iron, and burned them in brick-kilns. Thus did he unto all the cities of the children of Ammon. And David and all the people returned unto Jerusalem.

And David smote Moab, and measured them with the line; making them to lie down on the ground, and meas-

uring two thirds to put to death, and one third to keep alive. So the Moabites became David's servants, and paid tribute. And David smote of Edom, in the valley of Salt, eighteen thousand men. And he put garrisons in Edom; throughout all Edom put he garrisons, and all the Edomites became servants to David.

Therefore sang David, saying:

God spake in his holiness, I will exult.
I will divide Shechem, and mete out the valley of Succoth.
Mine is Gilead, and mine Manasseh,
And Ephraim the defence of my head;
Judah my sceptre,
Moab my washpot;
Over Edom I cast my shoe,
Over Philistia my triumph.

And David put garrisons in Syria of Damascus; and the Syrians became servants to David, paying tribute. And David took the shields of gold that the servants of Hadadezer bore, and brought them to Jerusalem. And from Betah and Berothai, cities of Hadadezer, king David took exceeding much brass. And Toi king of Hamath heard that David had smitten all the host of Hadadezer, and Toi sent Joram (Jah is Exalted) his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer and smitten him; for Hadadezer was a man of wars. And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass. These also did king David dedicate unto Jehovah, with the silver and gold that he dedicated of all the nations which he subdued—Syria, and Moab, and the children of Ammon, and the Philistines, and Amalek. And Jehovah gave victory to David whithersoever he went.

CHAPTER VIII.

II. SAMUEL, xxii. PSALMS, xviii.

A PSALM OF VICTORY.

A Psalm of David, the servant of Jehovah, who spake unto Jehovah the words of this song in the day that Jehovah delivered him from the hand of all his enemies.

I LOVE Thee, Jehovah, my Strength:
Jehovah, my Rock, and Fortress, and Deliverer,
My God, my Rock in whom I hide,
My Shield, and my Horn of Salvation, my Tower, and my Refuge,
My Saviour, that savest me from violence, Thou!
In songs of praise I call to Jehovah,
For from mine enemies I am saved.

The waves of death encompassed me,
The streams of perdition made me afraid;
The cords of hell were round about me,
The snares of death confronted me.
In my strait I called to Jehovah,
Unto my God I cried aloud;
He heard my voice from His palace,
And my cry entered His ears.

Then the earth quivered and quaked,
The pillars of heaven staggered
And tottered, because He was wroth.

There went up smoke at His nostrils,
And fire from His mouth devoured :
Flame blazed thereout.

He bowed the heavens, and came down,
Storm-clouds under His feet;
He rode on the cherub, and flew,
And swooped on the wings of the wind:
He made darkness His covering round about,
His pavilion dark waters, thick clouds of the sky.
At the brightness before Him His clouds rent,
There blazed forth flames of fire.

Jehovah thundered from heaven,
The Most High uttered His voice;
He sent out His arrows and scattered them,
Great lightnings, and confounded them.
The spring-heads of the sea appeared,
The foundations of the world were laid bare,
At Jehovah's rebuke, at the blast of the breath of Thy nostrils.

He reached from on high and took me,
And drew me out of many waters;
From my fierce foe He rescued me,
From my haters, that were too many for me.
They surprised me in my day of trouble,
But Jehovah was my stay :
He brought me into a broad place,
He rescued me, for He delighted in me.

Jehovah rewarded me after my righteousness,
After the cleanness of my hands He recompensed me;
Because I kept Jehovah's ways,

And transgressed not against my God:
For all His judgments are before me,
His statutes I cast not from me;
I am perfect with Him,
And keep myself from my sin.

So Jehovah rewarded me after my righteousness,
After the cleanness of my hands in His sight.
Toward the holy Thou art holy;
Toward the perfect man, perfect;
Toward the pure Thou art pure;
But toward the froward, perverse:
For an afflicted folk Thou savest,
But haughty eyes Thou bringest down.

Thou dost light my lamp,
Jehovah lighteneth my darkness.
By Thee I break through troops,
And by my God I leap over walls;
The God whose way is perfect:
Jehovah's word is tried,
A shield is He to all that hide in Him.

For who is God except Jehovah?
And who a Rock beside our God?
The God that girdeth me with might,
And maketh my way perfect,
Making my feet like the hinds,
That He might set me on the hights;
Teaching my hands to war,
That mine arms bend a bow of brass.

Thou gavest me Thy shield of salvation,

And Thy right hand upheld me,
And Thy humility made me great.
Thou makest broad my steps beneath me,
That mine ankles waver not:
I pursue my foes and take them,
I turn not till they are consumed;
I dash in pieces, and they rise not,
But fall beneath my feet.

Thou girdest me with might for battle,
Thou humblest mine assailants under me;
Mine enemies Thou turnest backward,
My haters, and I blot them out.
They cry, but none saveth,
To Jehovah, and He answereth not.
I grind them like dust before the wind,
Like street mire I pour them out.

Thou rescuedst me from strifes of the people,
Thou didst keep me for head of the nations;
People I knew not served me.
Strange races do me homage,
When the ear heareth they obey me.
Strange races languish,
And come trembling from their strongholds.

Jehovah liveth, blessed be my Rock,
And exalted the God of my salvation,
The God that giveth me vengeance,
And subdueth peoples under me,
Saving me from mine enemies;
Yea, from my foes Thou liftest me up,
From the violent Thou rescuest me.

Therefore I thank Thee among the nations, Jehovah,
And sing praise to Thy name,
That giveth great deliverance to His king,
And sheweth His anointed mercy,
David and his seed forever.

CHAPTER IX.

II. SAMUEL, iii., v., xx. I. CHRONICLES, xiv.

DAVID'S COURT.

Building Jerusalem—League with Tyre—David's Officers—David's Sons—David's Heroes—The Three—The Thirty.

Now David dwelt in the stronghold, in the city of Jerusalem, and called it the city of David. And David built the city round about the citadel inward. And Joab restored the rest of the city. And David waxed greater and greater; for Jehovah, the God of Hosts, was with him.

And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons; and they built David an house. And David knew that Jehovah had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

Now Joab was over all the host of Israel; and Benaiah son of Jehoiada (Jah Knoweth) was over the Cherethites and the Pelethites; and Adoniram was over the levy; and Jehoshaphat (Jah Judgeth) son of Ahilud was chronicler; and Seraiah was secretary; and Zadok and Abiathar were priests; and Ira also the Jairite was priest unto David. And David's sons were priests.

Now these sons were born to David in Hebron: Amnon his firstborn, by Ahinoam the Jezreelitess; and his second, Daniel (El is Judge), by Abigail the wife of Nabal

the Carmelite; and the third, Absalom, son of Maacah, daughter of Talmai king of Geshur; and the fourth, Adonijah (Lord is Jah), son of Haggith; and the fifth, Shephatiah (Jah Judgeth), son of Abital; and the sixth, Ithream, by Michal, David's wife. And David took more concubines and wives out of Jerusalem, after he was come from Hebron; and there were yet sons and daughters born to David. And these are the names of those that were born to him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon, and Ibhar, and Elishua (El is Salvation), and Nepheg, and Japhia, and Elishama, and Beeliada (Baal Knoweth), and Eliphelet.

These are the names of David's heroes: Eshbaal (Man of Baal), the Hachmonite, chief of the Three; he lifted up his spear against eight hundred slain at one time. And after him was Eleazar son of Dodai, one of the three heroes. He was with David at Ephes-dammin, when they defied the Philistines that were there gathered together to battle, and the men of Israel had fled. He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword; and Jehovah wrought a great victory that day; and the people returned after him only to spoil. And after him was Shammah son of Agee a Hararite. Now the Philistines were gathered together for foraging, where was a plot of ground full of lentils; and the people fled from the Philistines. But he stood in the midst of the plot, and rescued it, and slew the Philistines; and Jehovah wrought a great victory.

And Abishai, the brother of Joab, the son of Zeruiah, was chief of the Thirty. He lifted up his spear against three hundred and slew them, and had a name among the Thirty. Of the Thirty he was most honorable, and he became their captain; howbeit he attained not unto

the Three. And Benaiah son of Jehoiada, a valiant man of Kabzeel, did many mighty deeds. He slew the two sons of Ariel of Moab. He went down also and slew a lion in the midst of a pit in time of snow; and he slew an Egyptian, a man of stature. The Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These things did Benaiah son of Jehoiada, and had honor among the thirty heroes. He was honorable among the Thirty, but he attained not to the Three. And David put him in his council.

Read Trumbull's Blood Covenant
Robertson Smith's Prophets

CHAPTER X.

II. SAMUEL, iv., ix., xxi.

DAVID AND THE HOUSE OF SAUL.

A Famine—Gibeonites Exact Blood Payment—Vengeance on Saul—Rizpah Watching by her Sons—Jonathan's Son is Spared—Made a King's Son.

Now there was a famine in the days of David three years, year after year; and David inquired of Jehovah. And Jehovah said: It is for Saul, and for his bloody house, because he put to death the Gibeonites. Now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them to let them live; but Saul sought to slay them in his zeal for the children of Israel and Judah. And David said to the Gibeonites: What shall I do for you? and wherewith shall I make atonement, that ye may bless the inheritance of Jehovah? And the Gibeonites said to him: It is no matter of silver or gold between us and Saul, or his house; neither is it for us to put any man to death in Israel. And David said: What ye say, that will I do for you. Then they said to the king: The man that consumed us, and that devised against us, that we should be destroyed from remaining in any of the borders of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto Jehovah in Gibeah of Saul, the chosen of Jehovah. And the king said: I will give them. And the king took the two sons of Rizpah

daughter of Aiah, whom she bare to Saul, Armoni and Meribbaal; and the five sons of Merab daughter of Saul, whom she bare to Adriel son of Barzillai the Meholathite. And he delivered them into the hands of the Gibeonites, and they hanged them in the mountain before Jehovah.

So they fell all seven together; and they were put to death in the days of harvest, at the very beginning of barley harvest. Then Rizpah daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water poured upon them from heaven, and suffered neither the birds of the air to prey upon them by day, nor the beasts of the field by night. And it was told David what Rizpah daughter of Aiah, Saul's concubine, had done. And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh of Gilead, who had stolen them from the wall of Beth-shan, where the Philistines had hanged them, in the day that the Philistines slew Saul in Gilboa; and he brought up thence the bones of Saul and the bones of Jonathan his son, and gathered the bones of them that were hanged, and buried the bones of Saul and Jonathan his son, and the bones of them that were hanged, in the country of Benjamin, in the sepulchre of Kish Saul's father. And after that God was intreated for the land.

But the king spared Meribbaal, the son of Jonathan son of Saul, because of Jehovah's oath that was between them, between David and Jonathan son of Saul. For David said: Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? And there was of the house of Saul a servant whose name was Ziba, and they called him unto David; and the king said to him: Art thou Ziba? And he said: Thy servant is he. And the king said: Is

there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said to the king: There is yet a son of Jonathan, who is lame in his feet. And the king said to him: Where is he? And Ziba said to the king: Behold, he is in the house of Machir son of Ammiel, in Lo-debar. Then king David sent, and fetched him out of the house of Machir son of Ammiel, from Lo-debar. And Meribbaal, the son of Jonathan son of Saul, came unto David, and fell on his face, and did obeisance. Now Meribbaal was five years old when the tidings came of the death of Saul and Jonathan at Jezreel, and his nurse took him up and fled. And it came to pass, as she made haste to flee, that he fell, and became lame; so he was lame on both his feet. And David said: Meribbaal. And he answered: Behold thy servant! And David said to him: Fear not; for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. And he did obeisance, and said: What is thy servant, that thou shouldest look upon such a dead dog as I am?

Then the king called to Ziba, Saul's servant, and said to him: Whatsoever belonged to Saul and to all his house have I given unto thy master's son. And thou shalt till the land for him, thou, and thy sons, and thy slaves; and thou shalt bring in the fruits, that thy master's son may have bread to eat. And Meribbaal thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty slaves. Then said Ziba to the king: According to all that my lord the king commandeth his servant, so shall thy servant do. So Meribbaal dwelt in Jerusalem, and did eat continually at the king's table, like one of the king's sons. And all that dwelt in the house of Ziba were servants unto Meribbaal.

CHAPTER XI.

II. SAMUEL, xiii., xiv.

ABSALOM AND AMNON.

Amnon's Love—Jonadab's Counsel—Amnon's Crime—Absalom's Feast—The Revenge—Absalom an Exile—Joab's Device—The Wise Woman of Tekoa—Absalom Brought Back—Joab's Barley Field—Absalom in Favor.

Now Absalom the son of David had a fair sister, whose name was Tamar (Palm); and Amnon the son of David loved her. And Amnon vexed himself sick because of his sister Tamar. And Amnon had a friend, whose name was Jonadab (Jah hath freely Given), the son of Shimeah David's brother; and Jonadab was a very subtil man. And he said to Amnon: Why, O king's son, dost thou pine away from day to day? Wilt thou not tell me? And Amnon said to him: I love Tamar, my brother Absalom's sister. Then Jonadab advised him; and he dealt treacherously toward Tamar, and dishonored her. And afterward Amnon hated her with exceeding great hatred; for the hatred wherewith he hated her was greater than the love wherewith he had loved her. And he thrust her forth from him. And Tamar put ashes on her head, and rent her long-sleeved tunic that was on her, such as kings' daughters wore; and she laid her hand on her head, and went away, crying aloud as she went. And Absalom her brother found her, and took her to his house; and Tamar remained

desolate in her brother Absalom's house. And when king David heard of all these things, he was very wroth; but he vexed not the spirit of Amnon his son, for he loved him, because he was his firstborn. And Absalom spake to Amnon neither good nor bad; but Absalom hated Amnon, because he had dishonored his sister Tamar.

And it came to pass after two years, that Absalom had sheep-shearers in Baal-hazor, which is beside Ephraim; and Absalom invited all the king's sons. And Absalom came to the king, and said: Behold now, thy servant hath sheep-shearers; let the king, I pray thee, and his servants go with thy servant. But the king said to Absalom: Nay, my son, let us not all go, lest we be burdensome unto thee. And Absalom pressed him; howbeit he would not go, but blessed him. Then said Absalom: At the least, let my brother Amnon go with us. And the king said to him: Why should he go with thee? But Absalom pressed him, and he let Amnon and all the king's sons go with him. And Absalom spread a feast like a royal feast.

Now Absalom had commanded his slaves, saying: Mark ye when Amnon's heart is merry with wine, and when I say to you, Smite Amnon, then kill him, fear not; have not I commanded you? be courageous, and be valiant. And the servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and mounted every man his mule, and fled.

And it came to pass, while they were on the road, that tidings came to David, saying: Absalom hath slain all the king's sons, and there is not one of them left. Then the king arose, and rent his garments, and lay on the earth; and all his servants that stood by him rent their

clothes. But Jonadab, son of Shimeah David's brother, answered and said : Let not my lord suppose that they have killed all the young men the king's sons ; for Amnon only is dead ; for this evil hath been determined by Absalom from the day that Amnon dishonored his sister Tamar. Now therefore let not my lord the king take it to heart, saying, All the king's sons are dead ; for Amnon only is dead. And the young man that kept the watch lifted up his eyes, and looked, and, behold, many people coming along the west road, descending the mountain side. And the watchman came and told the king. And Jonadab said to the king : Behold, the king's sons come. As thy servant said, so is it come to pass. And as he made an end of speaking, behold, the king's sons came, and lifted up their voice, and wept ; and the king also and all his servants wept very sore.

And Absalom fled, and went to Talmai son of Ammihur, king of Geshur, and was there three years. And David mourned for his son all those days. Then the soul of king David longed to go forth unto Absalom ; for he was comforted concerning Amnon, seeing he was dead. And Joab son of Zeruiah perceived that the king's heart was toward Absalom. And Joab sent to Tekoa, and fetched thence a wise woman, and said to her : Feign thyself to be a mourner, and put on mourning apparel, I pray thee, and anoint not thyself with oil, but be like a woman that hath long mourned for the dead ; and come to the king, and speak to him after this manner. And Joab put words in her mouth.

So the woman of Tekoa came to the king, and fell on her face to the ground, and did obeisance, and said: Help, O king. And the king said to her : What aileth thee ? And she answered : Of a truth I am a widow

woman. My husband is dead; and thy handmaid had two sons, and they two strove together in the field, and there was none to part them, and the one smote the other, and killed him. And, behold, the whole family is risen against thine handmaid, and they say, Deliver him that smote his brother, that we may kill him for the life of his brother whom he slew, and we will destroy the heir. Thus would they quench my coal which is left, and leave my husband neither name nor remainder upon the face of the earth. And the king said to the woman: Go to thine house, and I will give charge concerning thee. But the woman of Tekoa said to the king: On me, my lord, O king, be the iniquity, and on my father's house; and the king and his throne be guiltless. And the king said: Whosoever saith aught to thee, bring him unto me, and he shall not touch thee any more. Then said she: Let the king remember Jehovah thy God, that the redeemer of blood destroy no more, lest they destroy my son. And he said: As Jehovah liveth, there shall not an hair of thy son fall to the earth.

Then the woman said: Let thine handmaid, I pray thee, speak a word to my lord the king. And he said: Say on. And the woman said: Wherefore hast thou devised such a thing against the people of God? In speaking this word the king is as one who is guilty, in that the king doth not fetch home again his banished. For we must needs die, even like water spilt on the ground, which cannot be gathered up again. And God taketh not away life, but deviseth means, that the banished be not banished from him. And now I am come to speak of this matter to my lord the king, because the people have made me afraid. And thy handmaid said, I will speak to the king; it may be that the king will perform the

request of his handmaid; that the king will hearken, to deliver his handmaid out of the hand of the man that would destroy me and my son together out of the inheritance of God. And thine handmaid said, May the word of my lord the king be favorable; for like the angel of God, so is my lord the king to discern good and bad; and Jehovah thy God is with thee.

Then the king answered and said to the woman: Hide not from me aught that I shall ask thee. And the woman said: Let my lord the king speak. And the king said: Is the hand of Joab with thee in all this? And the woman answered and said: As thy soul liveth, my lord the king, none can turn to the right hand or to the left from aught that my lord the king speaketh. Surely thy servant Joab is he that commanded me, and put all these words in the mouth of thine handmaid. In order to change the face of the matter hath thy servant Joab done this thing. And my lord is wise, according to the wisdom of the angel of God, to know all things that are in the earth. Then the king said to Joab: Behold now, I have done thy wish; go, bring the young man Absalom again. And Joab fell on his face to the ground, and did obeisance, and blessed the king; and Joab said: To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath performed the request of his servant.

Then Joab arose and went to Geshur, and brought Absalom to Jerusalem. But the king said: Let him turn to his own house, for he shall not see my face. So Absalom turned to his own house, and saw not the king's face. And Absalom dwelt two years in Jerusalem, and saw not the king's face. Then Absalom sent for Joab, to send him to the king, but he would not come to him;

and he sent again a second time, but he would not come. Then he said to his servants: See, Joab's field is by the side of mine, and he hath barley there; go and set it on fire. So Absalom's servants set the field on fire. Then Joab arose, and came to Absalom unto his house, and said to him: Why have thy servants set my field on fire? And Absalom answered Joab: Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Why am I come from Geshur? It were better for me to be there still. Now therefore let me see the king's face; or if there be iniquity in me, let him kill me. So Joab came to the king, and told him. Then the king called for Absalom, and he came to the king, and bowed himself on his face to the ground before him; and the king kissed Absalom.

CHAPTER XII.

II. SAMUEL, xiv.-xvii. PSALMS, iii.

ABSALOM'S REBELLION.

Absalom Plays the Demagogue—His Beauty—The Sacrifice at Hebron—Flight of David—Loyal Mercenaries—The Ark Sent Back—Hushai the Counsellor—Meribbaal and Ziba—Shimei's Curses—Absalom in Jerusalem—Ahithophel's Counsel—Hushai's Counsel—Ahithophel's Suicide—Sending Word to David—David in Mahanaim—David's Psalm.

AND it came to pass after this, that Absalom prepared him a chariot and horses, and fifty men to run before him. And Absalom would rise up early, and stand beside the gateway. And when any man had a suit which he was bringing to the king for judgment, Absalom would call to him, and say: Of what city art thou? And when the man said: Thy servant is of one of the tribes of Israel, Absalom would say to him: See, thy case is good and right; but there is no man deputed of the king to hear thee. And Absalom would say: Oh that I were made judge in the land, that every man who hath any suit or cause might come unto me, and I would do him justice! And when any man came nigh to do him obeisance, he would put forth his hand, and take hold of him, and kiss him. And after this manner did Absalom to all Israel that came to the king for judgment. Now in all Israel there was none so beautiful as Absalom, perfect throughout; from the sole of his foot to the

crown of his head there was no blemish in him. And when he shaved his head—for at every year's end he shaved it, because the hair was heavy on him,—he weighed the hair of his head at two hundred shekels, royal weight. And Absalom stole the hearts of the men of Israel.

And it came to pass at the end of four years, that Absalom said to the king: I pray thee, let me go to Hebron, and pay my vow, which I have vowed unto Jehovah. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If Jehovah shall indeed bring me back to Jerusalem, then I will serve Jehovah. And the king said to him: Go in peace. So he arose, and went to Hebron. And Absalom sent spies throughout all the tribes of Israel, saying: When ye hear the sound of the trumpet, then ye shall say, Absalom is king in Hebron. And with Absalom went two hundred men out of Jerusalem, invited guests, going in all simplicity, knowing nothing. And Absalom sent and called Ahithophel the Gilonite, David's counsellor, from his city, Giloh, to be present while he offered the sacrifices. And the conspiracy waxed strong; and the people with Absalom increased continually.

Then one came and told David, saying: The hearts of the men of Israel are after Absalom. And David said to all his servants that were with him at Jerusalem: Arise, and let us flee; or else we shall not escape from Absalom. Make speed to depart, lest he hasten and overtake us, and bring down evil upon us, and smite the city with the edge of the sword. And the king's servants said to the king: Behold, thy servants are ready to do whatsoever my lord the king shall choose. So the king went forth, and all his household after him. And all his

servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men who came after him from Gath, passed on before the king.

Then said the king to Ittai the Gittite: Why goest thou also with us? Return, and abide with the king; for thou art a stranger, and an exile from thine own place. Yesterday thou camest; should I to-day make thee go up and down with us, seeing I go whither I know not? Return thou, and take back thy brethren with thee; and Jehovah shew thee mercy and truth. But Ittai answered the king, and said: As Jehovah liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether for death or for life, even there also will thy servant be. Then David said to Ittai: Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. And all the country wept with a loud voice, as all the people passed over. And the king stood by the brook Kidron, and all the people passed over on the road of the wilderness.

And, behold, Zadok also came up, and Abiathar, and all the Levites with them, bearing the Ark of the Covenant of God; and they set down the Ark of God until all the people had done passing out of the city. And the king said to Zadok: Carry back the Ark of God into the city. If I shall find favor in the eyes of Jehovah, he will bring me back, and shew me both it, and his habitation; but if he say thus, I have no delight in thee; behold, here am I, let him do to me as seemeth good in his eyes. And the king said to Zadok the priest: Return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

See, I will tarry at the fords of the wilderness, until there come word from you to inform me. So Zadok and Abiathar carried back the Ark of God to Jerusalem ; and they tarried there.

And David went up by the ascent of the mount of Olives, weeping as he went up ; and he had his head covered, and went barefoot. And all the people that were with him covered every man his head, and went up, weeping as they went up. Now it had been told David, saying : Ahithophel is among the conspirators with Absalom. And David had said : Make foolish the counsel of Ahithophel, O Jehovah. And it came to pass, when David was come to the top of the ascent, where God was worshipped, behold, Hushai his friend joined him with his coat rent, and earth upon his head. And David said to him : If thou passest on with me, then thou shalt be a burden unto me ; but if thou return to the city, and say to Absalom, I will be thy servant, O king ; thy father's servant was I hitherto, and now will I be thy servant ; then shalt thou defeat for me the counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar the priests ? It shall be, that whatsoever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests. Behold, they have there with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son ; and by them ye shall send unto me every thing that ye shall hear. So Hushai, David's friend, came into the city.

And when David was a little past the top of the ascent, behold, Ziba the servant of Meribbaal overtook him, with a couple of asses saddled, and upon them two hundred loaves of bread, and a hundred clusters of raisins, and a hundred of summer fruits, and a skin of

wine. And the king said to Ziba: What meanest thou by these? And Ziba said: The asses are for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink. And the king said: And where is thy master's son? And Ziba said to the king: Behold, he abideth at Jerusalem; for he saith, Now shall the house of Israel restore me the kingdom of my father. Then said the king to Ziba: Behold, thine is all that belongeth to Meribbaal. And Ziba said: I do obeisance; let me find favor in thy sight, my lord, O king.

And when king David came to Bahurim, behold, there came out thence a man of the family of the house of Saul, whose name was Shimei son of Gera; he came out, cursing as he came. And he cast stones at David, and at all the servants of King David; and all the people, and all his mighty men were on the king's right hand, and on his left. And thus said Shimei as he cursed: Begone, begone, thou man of blood, thou base fellow. Jehovah hath visited upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and Jehovah hath delivered the kingdom into the hand of Absalom thy son; and, behold, thou art taken in thine own mischief, because thou art a man of blood. Then said Abishai son of Zeruiah to the king: Why should this dead dog curse my lord the king? Let me go over, and take off his head. But the king said: What have I to do with you, ye sons of Zeruiah? Let him curse; for if Jehovah hath said to him, Curse David; who then shall say, Wherefore hast thou done so? And David said to Abishai, and to all his servants: Behold, my son, who came forth from my loins, seeketh my life; how much more this Benjamite! Let him alone, and let him curse; for

Jehovah hath bidden him. It may be that Jehovah will look on my affliction, and that Jehovah will requite me good for his cursing of me this day. And as David and his men went along the road, Shimei went along on the hillside over against him, cursing as he went, and throwing stones at him, and casting dust. And the king, and all the people that were with him, went till they were weary; then they stopped and rested there.

And Absalom, and all the people of the men of Israel, came to Jerusalem, and Ahithophel with him. And it came to pass that Hushai the Archite, David's friend, came unto Absalom, and Hushai said to Absalom: God save the king, God save the king. And Absalom said to Hushai: Is this thy kindness to thy friend? Why wentest thou not with thy friend? And Hushai said to Absalom: Nay; for whom Jehovah, and this people, and all the men of Israel do choose, his will I be, and with him will I abide. And again, whom should I serve, if not thy father's son? As I have served in thy father's presence, so will I be in thy presence.

Then said Absalom to Ahithophel: Give your counsel what we shall do. Now the counsel of Ahithophel, which he counselled in those days, was as if a man inquired at the oracle of God; so was all the counsel of Ahithophel both with David and with Absalom. Then Ahithophel said to Absalom: Let me choose out twelve thousand men, and arise and pursue after David this night; so shall I come upon him while he is weary and weak-handed, and surprise him; and all the people that are with him shall flee; and I will smite the king only; and I will bring back all the people unto thee, as the bride returneth to her husband. Except the life of the man whom thou seekest, all the people shall be in peace.

And the saying pleased Absalom well, and all the elders of Israel.

Then said Absalom: Call Hushai the Archite also, and let us hear what he saith. So Hushai came to Absalom, and Absalom spake to him, saying: Ahithophel hath spoken after this manner; shall we do according to his word? If not, speak thou. And Hushai said to Absalom: The counsel that Ahithophel hath given this time is not good. And Hushai said: Thou knowest thy father and his men, that they are mighty men, and they are chafed in their minds, like a bear robbed of her whelps in the field. Moreover, thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some other place. And if some of thy men fall at the outset, and it become known, then men will say, There is a slaughter among the people that follow Absalom; and even he that is valiant, whose heart is like the heart of a lion, shall utterly melt. For all Israel knoweth that thy father is a mighty man, and they which are with him are valiant men. Therefore I counsel that all Israel be gathered together unto thee, from Dan to Beer-sheba, like the sand that is by the sea for multitude; and go thou in person in their midst. So shall we come upon him in whatsoever place he shall be found, and light upon him as the dew falleth on the ground; and of him and of all the men that are with him we will not leave so much as one. And if he be gotten into a city, then shall all Israel fasten ropes to that city, and we will draw it into the river, until there be not one small stone found there. And Absalom and all the men of Israel said: The counsel of Hushai the Archite is better than the counsel of Ahithophel. For Jehovah had ordained to defeat the good counsel of Ahithophel, to the

intent that Jehovah might bring evil upon Absalom. And when Ahithophel saw that his counsel was not followed, he saddled his ass, and set forth, and went home to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

Then said Hushai to Zadok and to Abiathar the priests: Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. Now therefore send quickly, and tell David, saying, Lodge not this night at the fords of the wilderness, but pass over altogether; lest the king be destroyed, and all the people that are with him. Now Jonathan and Ahimaaz stayed by the Fuller's Fountain; and a maidservant went and told them, for they might not be seen to come into the city. But a lad saw them, and told Absalom. And they went away both of them speedily, and came to the house of a man in Bahurim, who had a well in his court; and they went down into the well. And the woman of the house took and spread the covering over the well's mouth, and strewed bruised corn thereon; and nothing was known. And Absalom's servants came to the woman to the house, and said: Where are Ahimaaz and Jonathan? And the woman said to them: They tasted a little water, and are gone on. And Absalom's servants sought and could not find them, so they returned to Jerusalem.

And it came to pass, after they were departed, that Ahimaaz and Jonathan came up out of the well, and went and told King David; and they said to him: Arise, and pass over Jordan quickly; for thus and thus hath Ahithophel counselled against you. Then David arose, and all the people that were with him,

and passed over Jordan. By the morning light there remained not one of them that was not gone over Jordan.

Then David came to Mahanaim. And it came to pass, when David was come to Mahanaim, that Shobi son of Nahash of Rabbah of the children of Ammon, and Machir son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, brought beds, and basons, and earthen vessels, and wheat, and barley, and meal, and parched corn, and beans, and lentils, and parched pulse, and honey, and milk, and sheep, and kine, for David, and for the people that were with him, to eat; for they said: The people are hungry, and weary, and thirsty, in the wilderness.

And David sang this psalm what time he fled before Absalom:

Jehovah, how many are my foes!
Many rise against me,
Many say concerning me:
"There is no help for him in God."

Thou, Jehovah, art a shield about me,
My glory, that exalteth my head;
To Jehovah I cry aloud,
From His holy mount He answereth me.

I laid me down and slept,
I awaked: for Jehovah sustaineth me;
I will not fear ten thousand people,
That encircle me about.

Arise, Jehovah! Save me, my God!
For Thou smitest on the cheekbone all my foes,
The teeth of the wicked Thou breakest.

Jehovah's is the victory:
On Thy people be Thy blessing.

CHAPTER XIII.

II. SAMUEL, xvii.–xx.

THE RESTORATION.

The Hostile Armies—Defeat of Absalom—Absalom in the Oak—Absalom Slain—Ahimaaz and the Cushite—Watching for News—Ahimaaz's Tidings—The Cushite's Tidings—David's Grief—Bringing back the King—Shimei Pardoned—The Case of Meribbaal—Barzillai and Chimham—Strife of Judah and Israel—Sheba's Rebellion—Murder of Amasa—Siege of Abel—The Wise Woman of Abel—Death of Sheba.

THEN Absalom passed over Jordan, he and all the men of Israel with him. And Israel and Absalom pitched in the land of Gilead. Now Absalom had made Amasa captain of the host instead of Joab. And Amasa was the son of an Ishmaelite named Ithra, by Abigail daughter of Nahash, sister to Zeruiah, Joab's mother.

And David mustered the people that were with him, and set over them captains of thousands and captains of hundreds. And David sent forth the people, a third part under Joab, and a third part under Abishai son of Zeruiah, Joab's brother, and a third part under Ittai the Gittite. And the king said to the people: I myself also will go forth with you. But the people said: Thou shalt not go forth. For if we flee away, they will not care for us; neither if half of us die, will they care for us; for there are ten thousand such as we; therefore now it is better that thou be ready to succor us out of the city.

And tne king said to them: What seemeth best in your eyes I will do.

Then the king stood by the gate side, and all the people passed out by hundreds and by thousands. And the king commanded Joab and Abishai and Ittai, saying: Deal gently for my sake with the young man Absalom. And all the people heard the king give all the captains charge concerning Absalom. So the people took the field against Israel; and the battle was in the forest of Ephraim. And the people of Israel were smitten there before the servants of David, and there was a great slaughter there that day of twenty thousand men. And the battle was spread through the whole forest; and the forest devoured more people that day than the sword devoured.

And Absalom chanced to meet the servants of David. And Absalom rode upon his mule, and the mule went under the thick boughs of a great oak, and his head was caught in the oak, and he hung between heaven and earth; for the mule that was under him went on. And a man saw it, and told Joab, and said: Behold, I saw Absalom hanging in an oak. And Joab said to the man that told him: Behold, thou sawest him? Then why didst thou not smite him there to the ground? I would have given thee ten pieces of silver, and a girdle. But the man said to Joab: Though I should receive a thousand pieces of silver in mine hand, yet would I not put forth mine hand against the king's son; for in our hearing the king charged thee and Abishai and Ittai, saying, Preserve me the young man Absalom. And had I dealt treacherously against his life, the king had surely known it, and thou thyself wouldst have set thyself against me. Then said Joab: I may not tarry thus with thee. And he took three darts in his hand, and thrust them through

the midst of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armor surrounded Absalom, and smote him, and slew him.

Then Joab blew the trumpet, and the people returned from pursuing after Israel; for Joab would fain spare the people. And all Israel fled every man to his tent. And they took Absalom, and cast him into the great pit in the forest, and raised over him a very great heap of stones. Now Absalom in his lifetime had taken and reared up for himself the pillar which is in the king's dale; for he said: I have no son to keep my name in remembrance. And he called the pillar after his own name; and it is called Absalom's Hand unto this day.

Then said Ahimaaz son of Zadok: Let me run, and bear the king tidings, how that Jehovah hath avenged him of his enemies. But Joab said to him: Thou shalt not be the bearer of tidings this day, but thou shalt bear tidings another day; but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to the Cushite: Go tell the king what thou hast seen. And the Cushite made obeisance unto Joab, and ran. Then said Ahimaaz son of Zadok yet again to Joab: Come what may, let me also run after the Cushite. And Joab said: Wherefore wilt thou run, my son, seeing that thou hast no sufficient tidings? But Ahimaaz said: Come what may, let me run. Then Joab said to him: Run. And Ahimaaz ran by the way of the Plain, and overran the Cushite.

Now David sat in the midst of the gateway; and the watchman went up to the gate-chamber on the wall, and lifted up his eyes, and looked, and, behold, a man running alone. And the watchman cried, and told the

king. And the king said: If he be alone, there is tidings in his mouth. And he came apace, and drew near. Then the watchman saw another man running; and the watchman called down unto the gate, and said: Behold, another man running alone. And the king said: He also bringeth tidings. And the watchman said: Me thinketh the running of the foremost is like the running of Ahimaaz son of Zadok. And the king said: He is a good man, and cometh with good tidings. And Ahimaaz called, and said to the king: All is well. And he bowed himself before the king with his face to the earth, and said: Blessed be Jehovah thy God, who hath delivered up the men that lifted up their hand against my lord the king. And the king said: Is it well with the young man Absalom? And Ahimaaz answered: When Joab the king's servant sent me thy servant, I saw a great tumult, but knew not what it was. And the king said: Turn aside, and stand here. And he turned aside, and stood. And, behold, the Cushite came; and the Cushite said: Tidings for my lord the king; for Jehovah hath avenged thee this day of all them that rose up against thee. And the king said to the Cushite: Is it well with the young man Absalom? And the Cushite answered: The enemies of my lord the king, and all that rise up against thee to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he said: O my son Absalom, my son, my son Absalom! Would that I had died for thee, O Absalom, my son, my son!

And it was told Joab: Behold, the king weepeth and mourneth for Absalom. And the victory that day was turned into mourning unto all the people; for the people heard say that day: The king grieveth for his son. And

the people gat them by stealth that day into the city, as people that are ashamed steal away when they flee in battle. And the king covered his face, and the king cried with a loud voice: O my son Absalom, O Absalom, my son, my son! And Joab came into the house to the king, and said: Thou hast shamed this day the faces of all thy servants, who have saved thy life this day, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; in that thou lovest them that hate thee, and hatest them that love thee. For thou hast shewed this day, that princes and servants are nought unto thee. For now I know that if Absalom had lived, and all we had died this day, then it had been right in thine eyes. And now arise, go forth, and speak comfortably to thy servants; for I swear by Jehovah, if thou go not forth, there will not tarry a man with thee this night; and that will be worse for thee than all the evil that hath befallen thee from thy youth until now. Then the king arose, and sat in the gate. And it was told all the people, saying: Behold, the king doth sit in the gate; and all the people came before the king.

Now Israel had fled every man to his tent. And all the people were at strife throughout all the tribes of Israel, saying: The king delivered us out of the hand of our enemies, and he saved us out of the hand of the Philistines; and now he is fled out of the land from Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back? And the words of all Israel came unto the king.

Then King David sent to Zadok and to Abiathar the priests, saying: Speak to the elders of Judah, saying,

Why should ye be the last to bring the king back to his house? For the speech of all Israel is come home to the king. Ye are my brethren, ye are my bone and my flesh; why then are ye the last to bring back the king? And say ye to Amasa: Art thou not my bone and my flesh? God do so to me, and more also, if thou be not captain of the host before me henceforth in the room of Joab. And he moved the heart of all the men of Judah, like the heart of one man; and they sent unto the king, saying: Return thou, and all thy servants. So the king returned, and came to Jordan. And Judah came to Gilgal, to go and meet the king, and bring the king over Jordan.

And Shimei son of Gera, the Benjamite, of Bahurim, hasted and came down with the men of Judah to meet King David. And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty slaves with him; and they went through Jordan in the presence of the king, crossing the fords to bring over the king's household, and to do what he thought good. And Shimei son of Gera fell down before the king, when he would go over Jordan; and said to the king: Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should lay it to heart. For thy servant doth know that I have sinned; therefore, behold, I am come this day the first of all the house of Joseph to go down and meet my lord the king. But Abishai son of Zeruiah answered and said: Shall not Shimei be put to death for this, because he cursed Jehovah's anointed? And David said: What have I to do with you, ye sons of Zeruiah, that ye should

this day be adversaries unto me? Shall there any man be put to death this day in Israel? For do not I know that I am this day king over Israel? And the king said to Shimei: Thou shalt not die. And the king sware unto him.

And Meribbaal son of Saul came down to meet the king. He had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came home in peace. And it came to pass, when he was come down to meet the king, that the king said to him: Why wentest not thou with me, Meribbaal? And he answered: My lord, O king, my servant deceived me. For thy servant said, I will saddle me an ass, that I may ride thereon, and go with the king; because thy servant is lame. And he hath slandered thy servant unto my lord the king; but my lord the king is as the angel of God: do therefore what is good in thine eyes. For all my father's house were but dead men before my lord the king; yet didst thou set thy servant among them that eat at thine own table. What right therefore have I yet to cry any more unto the king? And the king said to him: What availeth further speech? I have spoken, Thou and Ziba divide the land. And Meribbaal said to the king: Yea, let him take all, forasmuch as my lord the king is come in safety unto his own house.

Now Barzillai the Gileadite had come down from Rogelim, and passed over Jordan with the king, to conduct him over Jordan. And Barzillai was a very aged man, eighty years old; and he had maintained the king while he lay at Mahanaim, for he was a very great man. And the king said to Barzillai: Come thou over with me, and I will maintain thee with me in Jerusalem. But

Barzillai said to the king: How long have I to live, that I should go up with the king unto Jerusalem? Eighty years old am I this day. Can I discern between good and bad? Can thy servant taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women? Wherefore then should thy servant become a burden unto my lord the king? Thy servant would but just go over Jordan with the king; and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, by the grave of my father and my mother. But behold, thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee. And the king answered: Let Chimham go over with me, and I will do to him that which shall seem good unto thee; and whatsoever thou shalt desire of me, that I will do for thee. And all the people went over Jordan, and the king went over; and the king kissed Barzillai, and blessed him, and he returned unto his own place.

So the king went over to Gilgal, and Chimham son of Barzillai went over with him; and all the people of Judah brought the king over, and also half the people of Israel. And, behold, all the men of Israel came to the king, and said to him: Wherefore have our brethren the men of Judah stolen thee away, and brought the king, and his household, over Jordan, and all David's men with him? And all the men of Judah answered the men of Israel: Because the king is near of kin to us. Why then are ye angry for that we have done? Have we eaten at all at the king's cost? or hath he given us any gift? And the men of Israel answered the men of Judah, and said: We have ten parts in the king, therefore have we more right

in David than ye; wherefore then would ye despise us? And were not we the first to speak of bringing back our king? But the words of the men of Judah were fiercer than the words of the men of Israel.

And there happened to be there a base fellow, whose name was Sheba son of Bichri, a Benjamite. And he blew the trumpet, and said: We have no part in David, neither have we inheritance in the son of Jesse; every man to his tents, O Israel. So all the men of Israel went up from following David, and followed Sheba son of Bichri; but the men of Judah clave unto their king, from Jordan even to Jerusalem.

And when David was come to Jerusalem, he said to Amasa: Call me the men of Judah together, and be thou here within three days. So Amasa went to call the men of Judah together. But he tarried longer than the set time which David had appointed him. Then David said to Abishai: Now shall Sheba son of Bichri do us more harm than did Absalom. Take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us. So there went out after him Joab's men, and the Cherethites and the Pelethites, and all the mighty men; they went out of Jerusalem, to pursue after Sheba son of Bichri. And when they were at the great stone which is in Gibeon, Amasa joined them. Now Joab was girded with his apparel of war, and over it his girdle, with his sword in its sheath, fastened upon his thigh. And Joab went to meet Amasa, and as he went, his sword slipped from its sheath, and he put his left hand upon it. And Joab said to Amasa: Is it well with thee, my brother? And Joab took Amasa by the beard with his right hand to kiss him. And Amasa took no heed to the sword that was in Joab's hand; so Joab smote him

therewith in the belly, and shed out his bowels to the ground, and struck him not again; and he died. And Joab and Abishai his brother pursued after Sheba son of Bichri. And one of Joab's young men stood over Amasa, and said: He that favoreth Joab, and he that is for David, let him follow Joab. And Amasa lay wallowing in his blood in the midst of the highway. And when the man saw that all the people stood still, he carried Amasa out of the high way into the field, and cast a garment over him. When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba son of Bichri.

Now Sheba had gone through all the tribes of Israel unto Abel and Beth-maacah; and all the young men gathered together, and followed after him. And Joab came and besieged him in Abel of Beth-maacah, and cast up a mount against the city, and it stood hard against the rampart of the city. And all the people that were with Joab battered the wall, to throw it down. Then cried a wise woman out of the city: Hear, hear; say, I pray you, to Joab, Come near hither, that I may speak with thee. And he came near unto her; and the woman said: Art thou Joab? And he answered: I am. Then she said to him: Hear the words of thine handmaid. And he answered: I hear. Then she spake, saying: They were wont to speak in old time, saying, Let them that ask, ask at Abel; and so they shall do well. The peaceable and faithful in Israel thou seekest to destroy, a city and a mother in Israel. Why wilt thou swallow up the inheritance of Jehovah? And Joab answered and said: Far be it, far be it from me, that I should swallow up or destroy. The matter is not so. But a man from the hill country of Ephraim, Sheba son

of Bichri by name, hath lifted up his hand against the king, even against David. Deliver him only, and I will depart from the city. And the woman said to Joab: Behold, his head shall be thrown to thee over the wall. Then the woman went and spake to all the people in her wisdom. And they cut off the head of Sheba son of Bichri, and threw it out to Joab. And he blew the trumpet, and they retired from the city, every man to his tent. So Joab returned to Jerusalem unto the king.

CHAPTER XIV.

II. SAMUEL, vii., xxiii., xxiv. I. CHRONICLES, xvii., xxi.

DAVID AND THE HOUSE OF JEHOVAH.

The Census—Gad's Message—The Pestilence—The Angel Stayed—Araunah's Threshing-Floor—A House for Jehovah—Nathan's Message—A Perpetual Covenant—David's Prayer—The Last Words.

Read 1 Chron. XXI

AND again the anger of Jehovah was kindled against Israel. For the king said to Joab and to the princes of the host: Go through all the tribes of Israel, from Dan to Beer-sheba, and number ye the people, that I may know the sum of the people. And Joab said to the king: Now Jehovah thy God add unto the people, how many soever they be, an hundred-fold, and may the eyes of my lord the king see it; but why doth my lord the king delight in this thing? But the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel. And when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. And Joab gave up the sum of the numbering of the people unto the king; and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

And David's heart smote him after that he had numbered the people. And David said to Jehovah: I have

sinned greatly in that I have done; but now, O Jehovah, put away, I beseech thee, the iniquity of thy servant; for I have done very foolishly. And David rose up in the morning, and the word of Jehovah came unto the prophet Gad, David's seer, saying: Go and say to David, Thus saith Jehovah: Three things I lay upon thee; choose thee one of them, that I may do it unto thee. So Gad came to David, and told him, and said to him: Shall three years of famine come upon thee in thy land? or wilt thou flee three months before thy foes while they pursue thee? or shall there be three days' pestilence in thy land? Consider now, and see what answer I shall return to him that sent me.

Then David said to Gad: I am in a great strait. Let us fall into the hand of Jehovah, for his mercies are great, and let me not fall into the hand of man. So Jehovah sent a pestilence upon Israel; and there died of the people from Dan to Beersheba seventy thousand men. And the angel stretched out his hand toward Jerusalem to destroy it, and Jehovah repented him of the evil, and said to the angel that destroyed the people: It is enough; stay now thine hand. And the angel of Jehovah was by the threshing-floor of Araunah the Jebusite. And David spake to Jehovah, when he saw the angel that smote the people, and said: Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house.

And Gad came that day to David, and said to him: Go up, rear an altar unto Jehovah in the threshing-floor of Araunah the Jebusite. And David went up according to the saying of Gad, as Jehovah commanded. And Araunah was threshing wheat, and he looked forth, and

saw the king and his servants coming toward him; and Araunah went out, and bowed himself before the king with his face to the ground. And Araunah said: Wherefore is my lord the king come to his servant? And David said: To buy the threshing-floor of thee, to build an altar unto Jehovah, that the plague may be stayed from the people. And Araunah said to David: Let my lord the king take and offer up what seemeth good to him. Behold, here are oxen for the burnt offering, and the threshing instruments and the trappings of the oxen for the wood. All this giveth the servant of my lord the king unto Jehovah. And Araunah said to the king: Jehovah thy God accept thee. But the king said to Araunah: Nay; but I will surely buy it of thee at a price; neither will I offer unto Jehovah my God burnt-offerings which cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver. And David built there an altar unto Jehovah, and offered burnt-offerings and peace-offerings. So Jehovah was intreated for the land, and the plague was stayed from Israel.

And it came to pass afterwards, when David was dead, that Solomon his son built a house for Jehovah, the God of Israel, on the threshing-floor of Araunah the Jebusite, which David his father had bought; howbeit David himself built not an house to Jehovah in Jerusalem, but the Ark of God dwelt in a tent all the days of David. For when the king dwelt in his house, and Jehovah had given him rest from all his enemies round about, the king said to Nathan the prophet: See now, I dwell in an house of cedar, but the Ark of God dwelleth within curtains. And Nathan said to the king: Go, do all that is in thine heart; for Jehovah is with thee. But

it came to pass the same night, that the word of Jehovah came unto Nathan, saying: Go and tell my servant David, Thus saith Jehovah: Shalt thou build me an house for me to dwell in? For I have not dwelt in an house since the day that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. Wheresoever I have walked with all the children of Israel, spake I a word with any of the judges of Israel, whom I commanded to feed my people Israel, saying, Why have ye not built me an house of cedar? Now therefore thus shalt thou say to my servant David, Thus saith Jehovah of Hosts: I took thee from the pasture, from following the sheep, to be prince over my people Israel, and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee; and I have made thee a great name, like the name of the great ones that are in the earth. And I have appointed a place for my people Israel, and planted them, that they may dwell in their own place, and be moved no more; neither do the children of wickedness afflict them any more, as beforetime, as in the days when I commanded judges to be over my people Israel; and I have caused thee to rest from all thine enemies. Moreover, Jehovah telleth thee that he will make thee an house after thee. When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which proceedeth from thy loins, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be to him a father, and he shall be to me a son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but I will not take away my mercy from him,

as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be made sure forever before me; thy throne shall be established forever. According to all these words, and according to all this vision, so spake Nathan unto David.

Then David the king went in, and sat before Jehovah; and he said: Who am I, O Lord Jehovah, and what is my house, that thou hast brought me thus far? And this was yet a small thing in thine eyes, O Lord Jehovah; but thou hast spoken also of thy servant's house for a great while; and thou hast let me see as it were generations of men to come. And now, O God Jehovah, the word that thou hast spoken concerning thy servant, and concerning his house, confirm thou it for ever, and do as thou hast spoken. So shall thy name be magnified forever, that men may say, Jehovah of Hosts is God over Israel; and the house of thy servant David shall be established before thee. For thou, Jehovah of Hosts, the God of Israel, hast revealed to thy servant, saying, I will establish thee an house; therefore hath thy servant been bold to pray this prayer unto thee. And now, O God Jehovah, thou art God, and thy words are truth, and thou hast promised this good thing unto thy servant; now therefore begin and bless the house of thy servant, that it may continue forever before thee. For thou, O God Jehovah, hast spoken it. With thy blessing let the house of thy servant be blessed forever.

And David sang also this Psalm:

THE LAST WORDS.

David, son of Jesse, saith,
The man whom God exalted saith,
Anointed of the God of Jacob,

Sweet psalmist of Israel :
Jehovah's spirit spake by me,
And His word was on my tongue ;
The God of Israel said,
To me the Rock of Israel spake :
Who ruleth justly over men,
Who ruleth in the fear of God,
Is like the morning light at sunrise,
A morning without rain.
Through sunshine, through rain, grass springeth from the earth.

Is not my house thus with God ?
Yea, an eternal covenant He set me,
Ordered for all time, and sure.
Yea, all my salvation, and all my desire,
Shall He not make it grow ?

But the godless—like worthless thorns are they all,
That cannot be grasped with the hand ;
Whoso toucheth them, with iron and staff is he armed ;
And with fire they are utterly burned in their place.

CHAPTER XV.

I. KINGS, i., ii. I. CHRONICLES, xxix.

A PALACE INTRIGUE.

David Grown Infirm—Adonijah Heir-Presumptive—Rival Parties—Adonijah Claims the Throne—Nathan and Bathsheba—They Persuade David—Solomon Crowned—David Bequeathes Vengeance—Adonijah's Suit—His Execution—Abiathar Deposed—Joab before the Altar—Murder of Joab—Shimei Entrapped—Vengeance on Shimei.

Now King David was old and stricken in years; and Adonijah the son of Haggith exalted himself, saying: I will be king. And he prepared him chariots and horsemen, and fifty men to run before him. Now his father had not rebuked him all his life, saying: Why hast thou done this or that? Moreover he was a very goodly man; and he was born after Absalom. And he conferred with Joab son of Zeruiah, and with Abiathar the priest; and they helped Adonijah. But Zadok the priest, and Benaiah son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and David's heroes, were not with Adonijah. And Adonijah sacrificed sheep and oxen and fatlings by the stone of Zoheleth, which is beside the Fuller's Fountain; and he called all his brethren the king's sons, and all the men of Judah the king's servants. But Nathan the prophet, and Benaiah, and the heroes, and Solomon his brother, he called not.

Then Nathan spake to Bathsheba the mother of Solo-

mon, saying: Hast thou not heard that Adonijah, Haggith's son, doth reign, and David our lord knoweth it not? Now therefore come, let me give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. Go unto King David, and say to him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Solomon thy son shall reign after me, and he shall sit upon my throne? Wherefore then doth Adonijah reign? Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words. So Bath-sheba went unto the king into the chamber. Now the king was very old; and Abishag the Shunammite—a young damsel and exceeding fair, whom they had brought unto the king to stand before him and to cherish him in his old age—ministered unto the king. And Bath-sheba bowed, and did obeisance unto the king. And the king said: What wouldest thou? And she said to him: My lord, thou swarest by Jehovah thy God unto thine handmaid, saying, Solomon thy son shall reign after me, and he shall sit upon my throne. And now, behold, Adonijah reigneth; and thou, my lord the king, knoweth it not. And he sacrificeth oxen and fatlings and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host; but Solomon thy servant hath he not called. And thou, my lord the king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

And, lo, while she yet talked with the king, Nathan the prophet came in. And they told the king, saying: Be-

hold, Nathan the prophet. And he came in before the king, and bowed himself before the king with his face to the ground. And Nathan said: My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? For he is gone down this day, and hath sacrificed oxen and fatlings and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah. But me, even me thy servant, and Zadok the priest, and Benaiah son of Jehoiada, and thy servant Solomon, hath he not called. Is this thing done by my lord the king, and thou hast not shewed unto thy servant who should sit on the throne of my lord the king after him?

Then king David answered and said: Call me Bath-sheba. And she came into the king's presence, and stood before the king. And the king sware, and said: As Jehovah liveth, who hath redeemed me out of all adversity, as I sware unto thee by Jehovah, the God of Israel, saying, Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; verily so will I do this day. Then Bath-sheba bowed with her face to the earth, and did obeisance to the king, and said: Let my lord King David live for ever. And King David said: Call me Zadok the priest, and Nathan the prophet, and Benaiah son of Jehoiada. And they came before the king. And the king said to them: Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gibeon. And let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow ye with the trumpet, and say, God save king Solomon.

Then ye shall come up after him, and he shall come and sit upon my throne; for he shall be king in my stead; and I have appointed him to be prince over Israel and over Judah. And Benaiah son of Jehoiada answered the king, and said: Amen; Jehovah, the God of my lord the king, bring it to pass. As Jehovah hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord King David.

So Zadok the priest, and Nathan the prophet, and Benaiah son of Jehoiada, and the Cherethites and the Pelethites, went down, and caused Solomon to ride upon King David's mule, and brought him to Gibeon. And Zadok the priest took the horn of oil out of the Tent, and anointed Solomon. And they blew the trumpet; and all the people said: God save king Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth quaked with the sound of them. And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said: Wherefore is this noise of the city being in an uproar? While he yet spake, behold, Jonathan son of Abiathar the priest came; and Adonijah said: Come in; for thou art a worthy man, and bringest good tidings. And Jonathan answered and said to Adonijah: Verily our lord King David hath made Solomon king. And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah son of Jehoiada, and the Cherethites and the Pelethites, and they have caused him to ride upon the king's mule; and Zadok the priest and Nathan the prophet have anointed him king in Gibeon; and they are come up thence

rejoicing, so that the city rang again. This is the noise that ye have heard. Moreover Solomon sitteth on the throne of the kingdom. And moreover the king's servants came to bless our lord King David, saying: Thy God make the name of Solomon better than thy name, and make his throne greater than thy throne; and the king bowed himself upon the bed. Moreover thus said the king: Blessed be Jehovah, the God of Israel, who hath given this day from my seed one to sit on my throne, mine eyes seeing it.

Then all the guests of Adonijah were afraid, and rose up, and went every man his way. And Adonijah feared because of Solomon; and he arose, and went, and caught hold on the horns of the altar. And it was told Solomon, saying: Behold, Adonijah feareth King Solomon; and, lo, he hath laid hold on the horns of the altar, saying, Let King Solomon swear unto me this day that he will not slay his servant with the sword. And Solomon said: If he shall shew himself a worthy man, there shall not an hair of him fall to the earth; but if wickedness be found in him, he shall die. And King Solomon sent, and they brought him down from the altar. And he came and did obeisance to King Solomon. And Solomon said to him: Go unto thine own house.

Then the days of David drew nigh that he should die; and he charged Solomon his son, saying: I go the way of all the earth; be thou strong therefore, and shew thyself a man; and keep the charge of Jehovah thy God, to walk in his ways, to keep his statutes, his commandments, his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself; that Jehovah may establish his word which he spake con-

cerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee a man upon the throne of Israel. Moreover thou knowest what Joab son of Zeruiah did unto me, even what he did to the two captains of the hosts of Israel, unto Abner son of Ner, and unto Amasa son of Ithra, whom he slew, shedding the blood of war in peace, putting the blood of war upon his girdle that was about his loins, and in his shoes that were upon his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace. But unto the sons of Barzillai the Gileadite shew kindness, and let them be of those that eat at thy table; because they came to me when I fled before Absalom thy brother. And, behold, there is with thee Shimei son of Gera, the Benjamite, of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim. But he came down to meet me at Jordan, and I sware to him by Jehovah, saying, I will not put thee to death with the sword. But do not thou hold him guiltless; for thou art a wise man, and wilt know what to do to him, that thou mayest bring his hoar head down to the grave with blood.

And David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel were forty years; seven years and six months reigned he in Hebron, and thirty-three years reigned he in Jerusalem.

And Solomon sat upon the throne of David his father; and the kingdom was established in the hand of Solomon, and he reigned over all Israel. Then Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said: Comest thou peaceably? And he said:

Peaceably. And he said: I have somewhat to say to thee. And she said: Say on. And he said: Thou knowest that the kingdom was mine, and that toward me all Israel had set their faces, that I should reign; howbeit the kingdom is turned about, and is become my brother's; for it was his from Jehovah. And now I ask one petition of thee, deny me not. And she said to him: Say on. And he said: Speak, I pray thee, to Solomon the king (for he will not say thee nay), that he give me Abishag the Shunammite to wife. And Bath-sheba said: Good; I will speak for thee to the king.

So Bath-sheba went unto King Solomon, to speak to him for Adonijah. And the king rose up to meet her, and bowed himself unto her. And he caused a throne to be set for the king's mother; and he sat upon his throne, and she sat on his right hand. Then she said: One small petition I ask of thee; say me not nay. And the king said to her: Ask on, my mother; for I will not say thee nay. And she said: Let Abishag the Shunammite be given to Adonijah thy brother to wife. Then King Solomon answered and said to his mother: And why dost thou ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also—for he is mine elder brother,—even for him, and for Abiathar the priest, and for Joab son of Zeruiah. And King Solomon sware by Jehovah, saying: God do so to me, and more also, if Adonijah have not spoken this word against his own life. Now therefore as Jehovah liveth, who hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, this day shall Adonijah be put to death. And King Solomon sent by the hand of Benaiah son of Jehoiada; and he fell upon him that he died.

And to Abiathar the priest the king said: Get thee to Anathoth, unto thine own fields; for thou art worthy of death this day; but I will not kill thee, because thou barest the ark of the Lord Jehovah before David my father, and because thou wast afflicted in all wherein my father was afflicted. So Solomon thrust out Abiathar from being priest of Jehovah, fulfilling the word of Jehovah, which he spake concerning the house of Eli in Shiloh.

And the tidings of the death of Adonijah came to Joab (for Joab had turned after Adonijah, though he turned not after Absalom); and Joab fled unto the Tent of Jehovah, and caught hold on the horns of the altar. And it was told King Solomon: Joab is fled unto the Tent of Jehovah, and, behold, he is by the altar. Then Solomon sent Benaiah son of Jehoiada, saying: Go, fall upon him. And Benaiah came to the Tent of Jehovah, and said to Joab: Thus saith the king, Come forth. But he said: Nay; for I will die here. And Benaiah brought the king word again, saying: Thus said Joab, and thus he answered me. Then the king said to him: Do as he hath said, and fall upon him, and bury him, and take away the guilt of the blood which Joab shed without cause, from me and from my father's house. Jehovah return his blood upon his own head, because he fell upon two men more righteous and better than he, and slew them with the sword (my father David knowing it not), Abner son of Ner, captain of the host of Israel, and Amasa son of Ithra, captain of the host of Judah. Their blood return upon the head of Joab, and upon the head of his seed for ever; but unto David, and unto his seed, and unto his house, and unto his throne, may there be peace for ever from Jehovah. So Benaiah son of Jehoiada went up, and fell upon him, and slew

him; and he was buried in his own house in the wilderness. And the king put Benaiah son of Jehoiada in his room over the host; and Zadok the priest did the king put in the room of Abiathar.

Then the king sent and called for Shimei, and said to him: Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. For on the day thou goest out, and passest over the brook Kidron, know for certain that thou shalt surely die; thy blood shall be upon thine own head. And Shimei said to the king: The saying is good; as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days. And it came to pass at the end of three years, that two of the slaves of Shimei ran away unto Achish son of Maacah, king of Gath. And they told Shimei, saying: Behold, thy slaves are in Gath. And Shimei arose, and saddled his ass, and went to Gath unto Achish, to seek his slaves. So Shimei went, and brought his slaves from Gath. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. And the king sent and called for Shimei, and said to him: Did I not swear to thee by Jehovah, and protest to thee, saying, Know for certain, that on the day thou goest forth any whither, thou shalt surely die? And thou saidst to me, The saying is good; I have heard. Why then hast thou not kept the oath of Jehovah, and the commandment with which I charged thee? And the king said to Shimei: Thou knowest all the wickedness which thine heart devised, that thou didst to David my father. And Jehovah returneth thy wickedness upon thine own head; but blessed be King Solomon, and let the throne of David be established before Jehovah for ever. And the king commanded Benaiah son of Jehoiada; and he went out, and fell upon him that he died.

CHAPTER XVI.

I. KINGS, iii., x. II. CHRONICLES, i., ix. PROVERBS, x.-xvii., xix., xxi., xxii., xxv., xxvii., xxx.

SOLOMON THE WISE.

The High Places—Solomon's Dream—The Wisest Man—The Women and the Child—Proverbs—The Queen of Sheba—Riddles—Wisdom and Prosperity.

Now the people sacrificed in the high places, because there was no house built unto the name of Jehovah until that time. And Solomon loved Jehovah, walking in the statutes of David his father; but he sacrificed and burnt incense in the high places.

And the king went to Gibeon to sacrifice there (for that was the great high place); a thousand burnt-offerings did Solomon offer upon the altar in Gibeon. And Jehovah appeared to Solomon in a dream by night; and God said: Ask what I shall give thee. And Solomon said: Thou hast shewed unto thy servant David my father great kindness, because he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, Jehovah my God, thou hast made thy servant king instead of David my father; and I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this great people of thine? And it pleased Jehovah that Solomon had asked this thing. And God said to him: Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to decide causes; behold, I have done according to thy word. Lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee, all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David walked, then I will lengthen thy days. And Solomon awoke, and, behold, it was a dream.

And God gave Solomon very great wisdom and understanding, and largeness of mind, even as the sand that is on the sea-shore. And Solomon's wisdom excelled the wisdom of all the children of the East, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol; and his fame was in all the nations round about.

Once there came two women unto the king, and stood before him. And the one woman said: Oh my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after I was delivered, that this woman was delivered also; and we were together; there was no

stranger with us in the house, save we two in the house. And this woman's child died in the night; because she overlaid it. And she arose in the middle of the night, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, but her dead child laid she in my bosom. And I rose at early dawn to give my child suck, and, behold, it was dead. But when I had examined it in the morning, behold, it was not my son, which I did bear. And the other woman said: Nay; but the living is my son, and the dead is thy son. And the first said: Nay; but the dead is thy son, and the living is my son. Thus they spake before the king. Then said the king: The one saith, This that liveth is my son, and the dead is thy son; and the other saith, Nay; but the dead is thy son, and the living is my son. And the king said: Fetch me a sword. And they brought a sword before the king. And the king said: Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was to the king, for her heart yearned upon her son, and she said: Oh, my lord, give her the living child, and in no wise slay it. But the other said: Let it be neither hers nor mine; divide it. Then the king answered and said: Give her the living child, and in no wise slay it; she is its mother. And all Israel heard of the judgment which the king had given, and they stood in awe of the king; for they saw that the wisdom of God was in him, to do judgment.

And Solomon spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall. He spake also of beasts, and of fowl, and of creeping things, and of fishes.

And after this manner were the proverbs of King Solomon :

God's eyes are everywhere,
Watching both good and bad.

A crucible for silver,
And a furnace for gold ;
And God tries the heart.

Man casts the lot ;
As God wills, it falls.

The memory of the just is blessed,
The name of the wicked shall rot.

The liberal prosper,
And he that waters is watered.

He lends to God, that pities the poor,
And God repays his loan.

Who oppresses the poor, scorns his maker ;
Who honors God, pities the needy.

Who stops his ear to the cry of the poor,
He shall cry and not be heard.

Who digs a pit, shall fall in it ;
Who rolls a stone, it shall come back to him.

Patience is better than valor ;
He that rules his temper, than he that takes a city.

A fool's wrath is soon known,
A wise man hides his shame.

A soft answer turns away wrath,
A bitter word arouses anger.

Pleasant words are a honeycomb,
Sweet to the soul, and health to the bones.

Who covers an error, seeks love ;
Who harps on it, loses a friend.

Without wood, fire goes out ;
Without a slanderer, contention ceases.

He catches a strange dog by the ears,
That meddles in other men's strife.

Like a madman dealing death with firebrands and arrows,
Is he that deceives his neighbor, and says : Am I not in sport ?

The simpleton believes every thing ;
The wise looks before he steps.

He that guards his mouth is safe ;
He that opens his mouth is lost.

Like the sparrow for wandering,
Like the swallow for flying ;
The causeless curse does not light.

Better a dinner of herbs with love,
Than a fatted calf with hate.

Better open rebuke
Than hidden love.

The life of the flesh is a sound heart,
But envy is rottenness of bones.

Pride before destruction,
A haughty spirit before a fall.

Let another praise you, and not yourself ;
A stranger, and not your own lips.

Some are rich and have nothing;
Some are poor with great wealth.

The man that loves pleasure is poor;
He that loves luxury does not grow rich.

The sluggard desires, and has not;
The diligent prosper.

Bray the fool with pestle and mortar along with the corn,
And his folly will not leave him.

A whip for the horse,
A bridle for the ass;
And a rod for the fool's back.

Train up a child in the way he should go,
And when he is old he will not depart from it.

Spare the rod, hate the child;
Love him, chasten him betimes.

Too much honey is not good;
There is honor in hard tasks.

A gold ring in a pig's nose;
A fair woman without sense.

Clouds and wind without rain;
A man that promises and does not give.

Boast not of to-morrow,
For you know not what a day brings.

And there came of all peoples to hear the wisdom of Solomon, bringing gifts from all kings of the earth, who had heard of his wisdom. And the Queen of Sheba heard of the fame of Solomon, and came to prove him with riddles. And after this manner were the riddles of those days:

Under three things the earth doth tremble,
And under four it cannot stand?
Answer. Under a slave, when he is made king,
And a godless man, when he is fed full;
Under an odious woman, when she marrieth,
And an handmaid that is heir to her mistress.

There are four small things of earth,
Which are exceeding wise?
Answer. The ants are a people not strong,
Yet they provide their food in summer.
The conies are a feeble folk,
But they make their homes in the rock.
The locusts have no king,
Yet they go forth in troops.
The lizard thou canst seize in the hand,
But it is in kings' palaces.

Three are stately in their march,
And four stately in their going?
Answer. The lion, hero of the beasts,
That turneth aside for nought;
The greyhound, and the he-goat,
And the king at the head of his troops.

And the Queen of Sheba came to Jerusalem with a very great train, camels bearing spices, and very much gold, and precious stones. And when she was come to Solomon, she spake with him of all that was in her mind. And Solomon answered her all her questions; there was not any thing hid from the king which he could not tell her. And the Queen of Sheba saw all Solomon's wisdom, and the house that he had built, and the meat of his table, and the housing of his slaves, and the at-

tendance of his ministers, and their apparel, and his cup-bearers, and his burnt-offering which he offered in the house of Jehovah; and there was no more spirit in her. And she said to the king: It was a true report that I heard in mine own land of thine acts, and of thy wisdom. Howbeit I believed not the reports until I came, and mine eyes had seen it. And, behold, the half was not told me; thy wisdom and prosperity exceed the report which I heard. Happy are thy men, happy are these thy servants, who stand continually before thee, hearing thy wisdom. Blessed be Jehovah thy God, who delighted in thee, to set thee on the throne of Israel. Because Jehovah loved Israel, to establish it forever, therefore made he thee king, to do judgment and justice. And she gave the king an hundred and twenty talents of gold, and very great store of spices and precious stones. There came no more such abundance of spices as the Queen of Sheba gave to King Solomon. And King Solomon gave to the Queen of Sheba all her desire, whatsoever she asked, beside that which he gave her of his royal bounty. So she returned, and went unto her own country, she and her servants.

CHAPTER XVII.

I. KINGS, v., vi., viii., ix. II. CHRONICLES, ii.–viii.

THE TEMPLE.

Treaty with Hirom—Building the Temple—The Temple Proper—The Chambers—The Oracle—The Cherubim—Jachin and Boaz—The Brazen Sea—The Ten Lavers—Vessels of Brass and Gold—Bringing in the Ark—The Temple Given to God—Solomon's Prayer—Will God Dwell on Earth—Prayer towards the Temple—Benediction—The Feast of Tabernacles.

Now when Hirom king of Tyre heard that they had anointed Solomon king in the room of his father, he sent his servants unto Solomon to wish him success; for Hirom was ever a friend of David. And Solomon sent to Hirom, saying: Thou knowest how that David my father could not build an house unto the name of Jehovah his God, because of the enemies that were about him on every side, until Jehovah put them under the soles of his feet. But now Jehovah my God hath given me rest on every side; there is neither adversary, nor disturbance. And, behold, I purpose to build an house unto the name of Jehovah my God, as Jehovah spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build the house unto my name. Now therefore command that they hew me trees out of Lebanon; and my servants shall be with thy servants; and I will give thee hire for thy servants according as thou shalt appoint. For thou knowest that

there are none among us skilled to hew timber like the Zidonians. And it came to pass, when Hirom heard the words of Solomon, that he rejoiced greatly, and said: Blessed be Jehovah this day, who hath given unto David a wise son over this great people. And Hirom sent to Solomon, saying: I have heard the message which thou hast sent unto me. I will do all thy desire concerning timber of cedar, and concerning timber of cypress. My servants shall bring them down from Lebanon unto the sea; and I will make them into rafts to go by sea unto the place that thou shalt appoint me, and will cause them to be broken up there, and thou shalt receive them. And thou shalt accomplish my desire, in giving food for my household.

So Hirom gave Solomon timber of cedar and timber of fir according to all his desire, and sixty talents of gold. And Solomon gave Hirom twenty thousand cor of wheat for food to his household, and twenty thousand baths of pure oil; thus gave Solomon to Hirom year by year. And at the end of twenty years, wherein Solomon had built the two houses, the house of Jehovah and the king's house, King Solomon gave Hirom twenty cities in the land of Galilee.

And it came to pass in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month (April-May), that Solomon began to build the house of Jehovah. In the fourth year was the foundation of the house of Jehovah laid, in the month Ziv; and in the eleventh year, in the month Bul, which is the eighth month, the house was finished in all its parts and all its appointments. So he was seven years in building it. And the house was built of stone made ready at the quarry; and there was neither hammer nor

axe nor any tool of iron heard in the house, while it was in building.

And the temple of the house—that is, the Holy Place, —which King Solomon built for Jehovah was sixty cubits in length, and its breadth twenty cubits, and its height thirty cubits. And the porch before the temple of the house was twenty cubits in length, extending the breadth of the house; and ten cubits was its depth before the house. And against the wall of the house he built chambers in three stories round about, both around the Holy Place, and the oracle—that is, the Holy of Holies. The lowest story was five cubits broad, the middle six cubits, and the third seven cubits; for in the wall of the temple without he made rebatements all around, that the beams should not be fastened into the walls of the house. The door for the lowest story of the chambers was on the south side of the house; and they went up by winding stairs into the middle story, and out of the middle into the third. And for the house he made windows of fixed lattice-work round about above the chambers. And Solomon built the walls of the house within with boards of cedar; from the floor of the house unto the beams of the ceiling, he covered them on the inside with wood. And the cedar of the house within was carved with gourds and garlands of flowers. All was cedar; there was no stone seen. And he covered the floor of the house with planks of cypress.

And he built twenty cubits on the hinder part of the house with boards of cedar from the floor unto the ceiling, that he might make an oracle within, even the Holy of Holies, to set there the Ark of the Covenant of Jehovah. And within the oracle was a space of twenty

cubits in length, and twenty cubits in breadth, and twenty cubits in height. And the house, that is, the temple before the oracle, was forty cubits long. And he overlaid the oracle with pure gold. And he made an altar of cedar before the oracle, and overlaid it also with gold. And the curtain before the oracle was drawn on chains of gold. And the whole house Solomon overlaid with gold within; the floor of the house also overlaid he with gold.

And in the oracle he made two cherubim of olive wood, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub; from the end of one wing unto the end of the other were ten cubits. And he set the cherubim within the inner house, with their wings stretched forth, so that the wing of the one touched the one wall, and the wing of the other touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubim with gold. And he carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers. And for the entering of the oracle he made doors of olive wood, and carved upon them carvings of cherubim and palm trees and open flowers, and overlaid them with gold. So also made he for the entering of the temple door-posts of olive wood, but the two doors were of cypress wood. The two leaves of the door on this side folded back, and the two leaves of the door on that side folded back. And he carved thereon cherubim and palm trees and open flowers, and overlaid them with gold fitted upon the graven work.

And about the temple was the inner court, built with three courses of hewn stone and one course of cedar beams.

And King Solomon sent and fetched Hirom out of Tyre. He was the son of a widow woman of the tribe of Naphtali, whose father was a man of Tyre, a worker in brass. And he was filled with wisdom and understanding and skill to do all kinds of work in brass. So he came to King Solomon, and wrought all his work. And he fashioned the two pillars of brass, each eighteen cubits high, with a circumference of twelve cubits. And he made two capitals of molten brass, to set upon the tops of the pillars; the height of each capital was five cubits. And he made two nets of checker-work to cover the bowls of the capitals that were upon the top of the pillars, and four hundred pomegranates for the two networks, two rows of pomegranates for each network. And upon the top of the pillars was lily work. And he set up the pillars by the porch of the temple. One he set up on the right, and called its name Jachin; and the other he set up on the left, and called its name Boaz.

And he made the molten sea, a great water cistern. Ten cubits was its diameter from brim to brim; and it was round, and thirty cubits was its circumference, and its height five cubits. And under its brim round about there were gourds encompassing it in two rows. They were cast when the sea was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east. And the sea was set upon their backs, and all their hinder parts were inward. And it was an handbreath thick; and its brim was wrought like the brim of a cup, like the flower of a lily. It held two thousand baths.

And he made the ten bases, or basin stands, of brass. Four cubits was the length of each base, and four cubits

its breadth, and three cubits its height. All of them were of one measure and one shape. And the work of the bases was on this manner: they had borders round about, and on the borders were lions, oxen, and cherubim; and beneath the lions and oxen were wreaths of hanging work. And every base had four brazen wheels, and axles of brass. And the four wheels were underneath the borders; and the height of each wheel was a cubit and a half. And the work of the wheels was like the work of a chariot wheel; their axle-trees, and their felloes, and their spokes, and their hubs, were all molten. And he made ten lavers, or basins, of brass, each laver containing forty baths; and upon every one of the ten bases was set a laver. And he set the bases with their lavers, five on the right side of the house, and five on the left side of the house; and he set the sea at the corner of the house southeastward.

And Hirom made the pots, and the shovels, and the basins. And all these vessels, which Hirom made for King Solomon for the house of Jehovah, were of burnished brass. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarethan. And Solomon left all the vessels unweighed, because they were exceeding many; neither was the weight of the brass found out. And these are the vessels of gold that Solomon made for the house of Jehovah: the golden altar, and the golden table whereupon the shewbread was, and the candlesticks, five on the right side, and five on the left, before the oracle, and the flowers on the candlesticks, and the lamps, and the tongs, and the cups, and the snuffers, and the basins, and the spoons, and the fire-pans, and the hinges, both for the doors of the inner house, the Holy of Holies, and for the

doors of the house, that is, of the temple. Thus all the work that King Solomon wrought in the house of Jehovah was finished. And Solomon brought in also the things which David his father had dedicated, the silver, and the gold, and the vessels, and put them in the treasury of the house of Jehovah.

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto King Solomon in Jerusalem, to bring up the Ark of the Covenant of Jehovah out of the city of David, which is Zion. And all the men of Israel assembled themselves unto King Solomon to the feast, in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the Ark. And the priests and the Levites brought up the Ark of Jehovah, and the Tent of Meeting, and all the holy vessels that were in the Tent. And King Solomon and all the congregation of Israel, that were assembled unto him, were with him before the Ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the Ark of the Covenant of Jehovah unto its place, into the oracle of the house, the Holy of Holies, even under the wings of the cherubim. For the wings of the cherubim were spread forth over the place of the Ark, and the cherubim covered the Ark and the staves thereof above. And they drew out the staves, so that the ends of the staves were seen from the Holy Place before the oracle, but were not seen without ; and there they are, unto this day. There was nothing in the Ark save the two tables of stone which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt. And it came

to pass, when the priests were come out of the Holy Place, that the cloud filled the house of Jehovah, so that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah.

Then spake Solomon: Jehovah, thou didst purpose to dwell in Jerusalem. I have built thee an house of habitation, a place for thee to dwell in for ever. And the king turned his face about, and blessed all the congregation of Israel, all the congregation standing. And he said: Blessed be Jehovah, the God of Israel, who spake with his mouth to David my father, and hath with his hand fulfilled it, saying, Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be there, and I chose no man to be prince over my people Israel; but now choose I Jerusalem that my name may be there, and David my servant I choose to be over my people Israel. And it was in the heart of David my father to build an house unto the name of Jehovah, the God of Israel. But Jehovah said to David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart; nevertheless thou shalt not build the house; but thy son that cometh forth out of thy loins, he shall build the house unto my name. And Jehovah hath performed his word that he spake; for I am risen up in the room of David my father, and sit on the throne of Israel, as Jehovah promised, and have built the house unto the name of Jehovah, the God of Israel. And there have I made a place for the Ark, wherein is the covenant of Jehovah, which he made with our fathers, when he brought them out of the land of Egypt.

And Solomon stood before the altar of Jehovah in the presence of all the congregation of Israel, and spread forth his hands toward heaven, and said: Jehovah, God of Israel, there is no God like thee, in heaven above, or on earth beneath; who keepest covenant and mercy with thy servants, that walk before thee with all their heart; who hast kept with thy servant David my father that which thou didst promise him. Yea, thou spakest with thy mouth, and hast fulfilled it with thine hand this day. Now therefore, Jehovah, God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man before me to sit on the throne of Israel; if only thy children take heed to their way, to walk before me as thou hast walked before me. And now, O God of Israel, let thy word be verified, which thou spakest to thy servant David my father.

But will God in very deed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded! Yet have thou respect unto the prayer of thy servant, and to his supplication, Jehovah, my God, hearkening unto the cry and to the prayer which thy servant prayeth before thee this day; that thine eyes may be open toward this house night and day, even toward the place whereof thou hast said, My name shall be there; hearkening unto the prayer which thy servant prayeth toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they pray toward this place. Yea, hear thou in heaven thy dwelling-place; hear, and forgive.

If a man sin against his neighbor, and an oath be laid upon him to cause him to swear, and he come and swear

before thine altar in this house; then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his own head; and justifying the righteous, to give him according to his righteousness. If thy people Israel be smitten down before the enemy, because they have sinned against thee, and they turn again to thee, and confess thy name, and pray and make supplication unto thee in this house; then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to their fathers. If heaven be shut up, and there be no rain, because they have sinned against thee, and they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; then hear thou in heaven, and forgive the sin of thy servants, even thy people Israel; and send rain upon thy land, which thou hast given to thy people for an inheritance. If there be in the land famine, if there be pestilence, if there be blasting or mildew, locust or caterpillar; if their enemy besiege them in one of their cities; whatsoever plague, whatsoever sickness there be; if prayer and supplication be made by any man of all thy people Israel, spreading forth his hands toward this house; then hear thou in heaven thy dwelling-place, and forgive, and do, and render unto every man according to all his ways; that they may fear thee all the days that they live in the land which thou gavest unto our fathers.

And it came to pass, that when Solomon had made an end of praying all this prayer and supplication unto Jehovah, he arose from before the altar of Jehovah, from kneeling on his knees with his hands spread forth toward heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying: Blessed be Jehovah,

who hath given rest unto his people Israel, according as he promised. There hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. Jehovah our God be with us, as he was with our fathers. Let him not leave us, nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before Jehovah, be nigh unto Jehovah our God day and night, that he maintain the cause of his servant, and the cause of his people Israel, each day's matter on its day; that all the peoples of the earth may know that Jehovah, he is God; there is none else. And may your heart be wholly given to Jehovah our God, to walk in his statutes, and to keep his commandments this day.

And the king, and all Israel with him, offered sacrifice before Jehovah. And for the sacrifice of peace-offerings, which Solomon offered unto Jehovah, he slew twenty-two thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of Jehovah. And Solomon celebrated the feast at that time, and all Israel with him, a great congregation, from the entering in of Hamath unto the brook of Egypt, before Jehovah our God, twice seven days. Afterward Solomon sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that Jehovah had shewed unto David his servant, and to Israel his people.

CHAPTER XVIII.

I. KINGS, iii., vi., vii., ix., x. II. CHRONICLES, i., ii., viii., ix.

SOLOMON THE MAGNIFICENT.

Affinity with Egypt—Extent of Kingdom—Serfs—Forced Levies—Buildings—The Palace—The Porch of the Forest—The Porch of Judgment—The King's House—The Queen's House—The Throne—Solomon's Navy—Solomon's Revenue—His Chariots and Horsemen—His Court—Its Maintenance.

Now Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter to wife. And Solomon brought her into the city of David, until he had made an end of building his own house, and the house of Jehovah, and the wall of Jerusalem round about. And Pharaoh king of Egypt went up, and took Gezer, and burnt it with fire, and slew the Canaanites that dwelt in the city, and gave it as dower unto his daughter, Solomon's wife.

And Solomon ruled over all the kingdoms from the River (Euphrates) unto the land of the Philistines, and unto the border of Egypt. They paid tribute, and served Solomon all the days of his life. So he had dominion over all the region on this side the River, from Tiphsah even to Gaza, over all the kings on this side the River; and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan to Beer-sheba, all the days of Solomon.

As for all the people that were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the children of Israel; their children that were left after them in the land, whom the children of Israel were not able utterly to destroy, of them did Solomon raise a levy of bond-servants, unto this day. But of the children of Israel did Solomon make no bond-servants; but they were the men of war, and his servants, and his princes, and his captains, and rulers of his chariots and of his horsemen.

And for his buildings which he built, and his works which he wrought, King Solomon raised beside a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home. And Adoniram was over the levy. And Solomon had in all seventy thousand that bare burdens, and eighty thousand that were hewers in the mountains; besides Solomon's chief officers that were over the work, three thousand and three hundred, who bare rule over the people that wrought in the work. And the king commanded, and they hewed out great stones, choice stones, to lay the foundation of the house of Jehovah with wrought stone. And Solomon's builders and Hirom's builders fashioned them, and prepared the timber and the stones to build the house of Jehovah.

And this is the manner of the levy which King Solomon raised to build the house of Jehovah, and his own house, and the citadel, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer, and Beth-horon the nether, and Baalath, and Tamar in the wilderness, in the land of the children of Israel, and all the store cities that Solomon had, and the cities for his chariots, and the

cities for his horsemen, and that which Solomon desired to build for his pleasure, in Jerusalem, and in all the land of his dominion.

And Solomon was thirteen years building his own house before he finished it in all its parts. And this was the manner of the house which Solomon built for himself in Jerusalem. He built the House of the Forest of Lebanon; an hundred cubits in length, and fifty cubits in breadth, and thirty cubits in height. It had four rows of cedar pillars, with cedar beams upon the pillars. And the side chambers, that rested upon the beams, forty-five in number, fifteen in a tier, were roofed with cedar. And the chambers were in three tiers, open each toward the other, with opening opposite opening three times. And all the doors and openings were squared with beams, opening opposite to opening in three tiers. And he made the Porch of Pillars: fifty cubits in length, and thirty cubits in breadth; and a porch before that; and pillars with an entrance before that. And he made the porch of the throne where he might judge, even the Porch of Judgment; and it was covered with cedar from the floor to the rafters. And the part of the palace where he dwelt in the second court within the porch, was of the like work. He made also apartments for Pharaoh's daughter, like unto this porch. And Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her. All these buildings were of choice stones, hewn stone of divers measures, sawed with saws, within and without. And the foundation was of choice stones, great stones, stones of ten cubits, and stones of eight cubits. And above were choice stones, hewn stone of divers measures, and cedar wood. And around the great court were three courses of hewn stone,

and one course of cedar beams; like the inner court of the house of Jehovah.

And King Solomon made two hundred bucklers of beaten gold; six hundred shekels of gold went to one buckler. And he made three hundred shields of beaten gold; three hundred shekels of gold went to one shield. And the king put them in the House of the Forest of Lebanon. And the king made a great throne of ivory, and overlaid it with the finest gold. There were six steps to the throne, and the top of the throne behind was round; and there were arms on either side by the place of the seat, and two lions standing beside the arms. And twelve lions stood upon the six steps, on the one side and on the other. There was not the like made in any kingdom. And all King Solomon's drinking vessels were of gold, and all the vessels of the House of the Forest of Lebanon were of pure gold; none were of silver; it was nothing accounted of in the days of Solomon. So he finished the house.

And King Solomon made a navy of ships of Tarshish in Ezion-geber, which is by Eloth, on the shore of the Red Sea, in the land of Edom. And Hirom sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they went to Ophir, and fetched thence gold, four hundred and twenty talents in all, and brought it to King Solomon. Once in three years came the navy bringing in gold and silver, ivory, and apes, and peacocks. And the navy brought in from Ophir also great plenty of sandal wood and precious stones. And the king made of the sandal wood pillars for the house of Jehovah, and for the king's house, and harps and lyres for the singers. There came no such sandal wood, nor was seen, unto this day.

Now the weight of gold that came to Solomon in one year was six hundred and sixty-six talents of gold, beside that which he had from traders, and the traffic of the merchants, and from all the chiefs of the Arabian border lands, all the kings of the mingled people, and from the governors of the country. And all the kings of the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, and armor, and spices, horses, and mules, a rate year by year. And the king made silver to be in Jerusalem like stones, and cedars made he to be like the sycamore trees that are in the lowland, for abundance. And King Solomon exceeded all the kings of the earth in riches and in wisdom.

And Solomon gathered together chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he bestowed in the chariot cities, and with the king at Jerusalem. And Solomon had four thousand stalls of horses for his chariots, and twelve thousand chargers. And the horses which Solomon had were brought out of Egypt; at Tekoa the king's merchants received them on payment of the price. A chariot was brought up out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty. And so was it for all the kings of the Hittites, and for the kings of Syria; they brought them out by means of the king's merchants.

And these are the princes whom Solomon had: Azariah son of Zadok, the priest; Elihoreph and Ahijah, sons of Shisha, secretaries; Jehoshaphat son of Ahilud, the chronicler; and Benaiah son of Jehoiada was over the host; and Azariah son of Nathan was over the offi-

cers; and Zabud son of Nathan was priest, and the king's friend; and Ahishar was steward of the household; and Adoniram son of Abda was over the levy. And Solomon had twelve officers over all Israel, who provided victuals for the king and his household; each man made provision one month in the year. And these officers provided victual for King Solomon, and for all that came unto King Solomon's table, every man in his month; they let nothing be lacking. And Solomon's provision for one day was thirty cor of fine flour, and sixty cor of meal; ten fatted oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and gazelles, and roebucks, and fatted fowl. Barley also and straw for the horses and chargers brought they unto the place where they were, every man according to his charge.

CHAPTER XIX.

I. KINGS, xi., xii. II. CHRONICLES, ix., x.

THE GREAT REBELLION.

Solomon's Harem—His Idolatry—Edom Revolts—Damascus Throws off the Yoke—Disaffection in Israel—Ahijah and Jeroboam—Jeroboam in Exile—Death of Solomon—Return of Jeroboam—Parliament of Shechem—Demands of the People—Rehoboam's Counsellors—The Demands Refused—The Rebellion.

Now besides the daughter of Pharaoh, King Solomon loved many strange women, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which Jehovah said to the children of Israel: Ye shall not go among them, neither shall they come among you; for surely they will turn away your heart after their gods. Unto these Solomon clave in love. And he had sixty wives, princesses, and eighty concubines, and maidens without number. And it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not whole toward Jehovah his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did that which was evil in the sight of Jehovah, and went not fully after Jehovah alone, as did David his father. And Solomon built an high place for Chemosh the abomination of Moab, in the mount that is before Jerusalem, and for

Molech the abomination of the children of Ammon. So did he also for all his strange wives, who burnt incense and sacrificed unto their gods.

And Jehovah was angry with Solomon, because his heart was turned away from Jehovah, the God of Israel. And Jehovah raised up an adversary unto Solomon, Hadad the Edomite, who was of the royal line of Edom. Now it came to pass, when David smote Edom, and Joab the captain of the host was gone up to bury the slain, that Joab smote every male in Edom. Six months did Joab remain there with all Israel, until he had cut off every male in Edom. But Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child. And they came to Paran, and took men with them out of Paran, and came to Egypt unto Pharaoh king of Egypt. And he gave him an house, and appointed him victuals, and gave him land. And Hadad found great favor in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, Queen Tahpenes. And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house; and Genubath was in Pharaoh's house among the sons of Pharaoh. And when Hadad heard in Egypt that David slept with his fathers, and that Joab captain of the host was dead, Hadad said to Pharaoh: Let me depart, that I may go to mine own country. Then Pharaoh said to him: But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered: Nothing; howbeit let me depart in any wise. So he let him go, and Hadad returned into his own land. And he was an adversary unto Israel all the days of Solomon; and he abhorred Israel, and reigned over Edom.

And God raised up another adversary unto Solomon,

Rezon son of Eliada, who had fled from his lord Hadadezer king of Zobah when David smote the men of Zobah. And he gathered men unto him, and became captain over a troop; and they went to Damascus, and dwelt therein, and he reigned in Damascus.

And a servant of Solomon, Jeroboam son of Nebat, an Ephraimite of Zeredah, whose mother's name was Zeruah, a widow woman, he also lifted up his hand against the king. And this was the cause that he lifted up his hand against the king. Solomon was building the citadel, and closing up the chasm in the city of David his father. And the man Jeroboam approved himself a mighty worker; and Solomon saw the young man, that he was industrious, and gave him charge over all the levy of the house of Joseph. And it came to pass at that time, that Jeroboam went out of Jerusalem, and the prophet Ahijah the Shilonite met him in the road, and led him aside into the field; and they two were alone in the field. Now Ahijah had clad himself with a new garment; and he laid hold of the new garment that was on him, and rent it in twelve pieces. And he said to Jeroboam: Take thee ten pieces; for thus saith Jehovah, the God of Israel: Behold, I will rend the kingdom out of the hand of Solomon, and will give to thee ten tribes, because he hath forsaken me, and worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon; and hath not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father. And I will take thee, and thou shalt reign according as thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in mine eyes, to

keep my statutes and my commandments, as David my servant did; that I will be with thee, and will build thee a sure house, as I built for David, and will give Israel unto thee. Solomon sought therefore to kill Jeroboam; but he arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

And Solomon reigned in Jerusalem over all Israel forty years. And Solomon slept with his fathers, and was buried in the city of David his father; and Rehoboam his son reigned in his stead.

Now when Jeroboam son of Nebat heard of the death of Solomon in Egypt, whither he had fled from the presence of King Solomon, he returned to his own city Zeredah, in the hill country of Ephraim. Then Jeroboam and all the congregation of Israel assembled themselves at Shechem to make Rehoboam king. And Rehoboam came to Shechem. And Jeroboam and all the congregation of Israel spake to Rehoboam, saying: Thy father made our yoke grievous; but now lighten thou the grievous service of thy father, and his heavy yoke which he put upon us, and we will serve thee. And he said to them: Depart yet for three days, then come again to me. So the people departed.

Then King Rehoboam took counsel with the old men, that had stood before Solomon his father while he yet lived, saying: How do ye counsel me to return answer to this people? And they spake to him, saying: If thou wilt be a servant unto this people to-day, and wilt serve them, and answer them with good words, then they will be thy servants forever. But he forsook the counsel of the old men which they had given him, and took counsel with the young men that were grown up with him, that stood before him. And he said to them: How do ye counsel, that we may return answer

to this people, who have spoken to me, saying, Lighten the yoke that thy father put upon us? And the young men that were grown up with him spake to him, saying: Thus shalt thou say unto this people that spake to thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou speak to them, My little finger is thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions.

So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying: Come to me again the third day. And the king answered the people harshly, forsaking the counsel of the old men which they had given him. And he spake to them after the counsel of the young men, saying: My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions. So the king hearkened not unto the people; for it was a thing brought about of Jehovah, that he might perform that which he spake by Ahijah the Shilonite to Jeroboam son of Nebat. And when all Israel saw that the king hearkened not unto them, the people answered the king, saying: What portion have we in David? We have no inheritance in the son of Jesse. To your tents, O Israel. Look to thine own house, David. So Israel departed unto their tents.

Then King Rehoboam sent Adoniram, who was over the levy; and all Israel stoned him with stones, that he died. And King Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David, unto this day. But as for the children of Israel who dwelt in the cities of Judah, Rehoboam reigned over them.

PART III.

SAMARIA, OR THE NORTHERN KINGDOM.

CHAPTER I.

I. KINGS, xii., xiv.-xvi. II. CHRONICLES, xiii., xvi.

JEROBOAM I. AND HIS SUCCESSORS.

Rival Sanctuaries—Jehovah Worshipped as a Calf—War with Judah—The Sick Child—A Secret Visit—The Prophet's Denunciation—Baasha's Usurpation—Jerusalem Blockaded—Judah Hires Benhadad—Jehu the Prophet—Conspiracy of Zimri—The Army for Omri.

So Israel rebelled against the house of David, and made Jeroboam king over all Israel; there was none that followed the house of David, but the tribe of Judah only.

Then Jeroboam built Shechem in the hill country of Ephraim, and dwelt therein; and he went out thence, and built Penuel, beyond the Jordan. And Jeroboam said in his heart: Verily the kingdom returneth to the house of David. If this people go up to offer sacrifices in the house of Jehovah at Jerusalem, then shall the heart of this people turn again unto their lord, unto Rehoboam king of Judah; and they shall kill me, and return to Rehoboam king of Judah. So the king took counsel, and made two calves (bullocks) of gold; and he said to the people: It is too far for you to go up to Jerusalem; behold thy god, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan; and the people went to worship before them unto Bethel, and unto Dan,

and forsook the temple of Jehovah. And Jeroboam built temples at Bethel and at Dan, and made priests from among all the people, who were not of the sons of Levi. And he ordained a feast in the eighth month, on the fifteenth day of the month, like the feast that is in Judah on the fifteenth day of the seventh month, even the Feast of Tabernacles. And he offered upon the altar which he had made in Bethel, sacrificing unto the calves that he had made.

Now there was war between Rehoboam and Jeroboam continually. And in the eighteenth year of King Jeroboam son of Nebat began Abijah to reign over Judah. And there was war between Abijah and Jeroboam. And Abijah and the men of Judah prevailed against Jeroboam and the men of Israel, and defeated them at Mount Zemaraim in the hill country of Ephraim. And Abijah pursued after Jeroboam, and took cities from him, Bethel with its towns, and Jeshanah with its towns, and Ephrain with its towns. Neither did Jeroboam recover strength again in the days of Abijah king of Judah.

And it came to pass that Abijah son of Jeroboam fell sick. And Jeroboam said to his wife: Arise, and disguise thyself, that thou be not known to be the wife of Jeroboam, and get thee to Shiloh; behold, there is Ahijah the prophet, who told me that I should be king over this people. And take with thee ten loaves, and cakes, and a cruse of honey, and go to him; he shall tell thee what shall become of the child. And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah.

Now Ahijah could not see; for his eyes were set by reason of his age. And Jehovah said to Ahijah: Be-

hold, the wife of Jeroboam cometh to inquire of thee concerning her son; for he is sick. Thus and thus shalt thou say unto her. And it shall be, when she cometh in, that she shall feign herself to be another woman. And it came to pass, when Ahijah heard the sound of her feet, as she came in at the door, that he said: Come in, thou wife of Jeroboam; why feignest thou thyself to be another? I am sent to thee with heavy tidings. Go, tell Jeroboam, Thus saith Jehovah, the God of Israel: Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom from the house of David, and gave it thee; and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; but hast done evil above all that were before thee, and hast gone and made thee other gods, molten images, to provoke me to anger, and hast cast me behind thy back; therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every male, both young and old, and will sweep away the house of Jeroboam, as one sweepeth away dirt, till it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for Jehovah hath spoken. And now arise, get thee to thine house; and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave; because of the house of Jeroboam in him only there is found some good thing toward Jehovah, the God of Israel.

And Jeroboam's wife arose, and departed, and came to Tirzah; and as she came to the threshold of the

house, the child died. And all Israel buried him, and mourned for him; according to the word of Jehovah, which he spake by the hand of his servant Ahijah the prophet.

And Jeroboam reigned twenty-two years; and he slept with his fathers, and Nadab his son reigned in his stead. And Nadab son of Jeroboam reigned over Israel two years. And he did that which was evil in the sight of Jehovah, and walked in the way of his father, and in his sin wherewith he made Israel to sin. And Baasha son of Ahijah, of the house of Issachar, conspired against him, and smote him at Gibbethon of the Philistines; for Nadab and all Israel were besieging Gibbethon. And it came to pass that, as soon as he was king, Baasha smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him; according unto the saying of Jehovah, which he spake by the hand of his servant Ahijah the Shilonite. And Baasha son of Ahijah reigned over all Israel in Tirzah twenty-four years.

And there was war between Asa king of Judah and Baasha king of Israel continually, and the hand of Baasha and the men of Israel prevailed against Asa and the men of Judah. And Baasha king of Israel went up against Judah, and built Ramah, that he might leave to Asa king of Judah neither egress nor ingress. Then Asa brought out silver and gold out of the treasures of Jehovah's house and of the king's house, and sent to Ben-hadad (Son of Hadad) king of Syria, who dwelt at Damascus, saying: Let there be a league between me and thee, as there was between my father and thy father: Behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he

may depart from me. And Ben-hadad hearkened to King Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel of the Waters, and all the region of Naphtali. And it came to pass, when Baasha heard it, that he left off building of Ramah, and returned to Tirzah. Then Asa the king took all Judah, and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and Asa built therewith Geba and Mizpah.

And Baasha did that which was evil in the sight of Jehovah, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin. And the word of Jehovah came to Jehu son of Hanani against Baasha, and against his house, both because of all the evil that he did in the sight of Jehovah, to provoke him to anger with the work of his hands, in being like the house of Jeroboam, and because he slew Nadab and all the house of Jeroboam, saying: Behold, I will utterly sweep away Baasha and his house; and I will make thy house like the house of Jeroboam son of Nebat. Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the field shall the fowls of the air eat.

And Baasha slept with his fathers, and was buried in Tirzah; and Elah his son reigned in his stead. And Elah son of Baasha reigned over Israel in Tirzah two years. And his servant Zimri, captain of half the chariots, conspired against him. Now Elah was in Tirzah, drinking himself drunk in the house of Arza, steward of the household in Tirzah; and Zimri went in and smote him, and killed him, and became king in his stead. And it came to pass, when Zimri began to reign, as soon as he sat on the throne, that he slew all the house of Baasha; he left him not a single male, neither of his

kinsfolk, nor of his friends. Thus did Zimri destroy all the house of Baasha, according to the word of Jehovah, which he spake against Baasha by Jehu the prophet, for all the sins of Baasha, and the sins of Elah his son, which they sinned, and wherewith they made Israel to sin, to provoke Jehovah, the God of Israel, to anger with their vanities.

And Zimri reigned in Tirzah seven days. Now the people were encamped against Gibbethon of the Philistines. And the people in the camp heard say: Zimri hath conspired, yea, and slain the king. And all Israel made Omri, the captain of the host, king over Israel that day in the camp. And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And it came to pass, when Zimri saw that the city was taken, that he went into the castle of the king's house, and burnt the king's house over him with fire, and died. Then were the people of Israel divided into two parts; half of the people followed Tibni son of Ginath, to make him king; and half followed Omri. And four years there was war between Omri and Tibni son of Ginath. But the people that followed Omri prevailed against the people that followed Tibni son of Ginath; and Tibni died, and Omri became king.

CHAPTER II.

I. KINGS, xvi., xx.-xxii. II. KINGS, viii. II. CHRONICLES, xviii.

THE HOUSE OF OMRI.—I.

Reign of Omri—Accession of Ahab—Jezebel Entices Him—Naboth's Vineyard—Jezebel's Plot—Stoned to Death—Elijah's Denunciation—Ahab's Repentance—Samaria Besieged—Syrian Terms—The Sally—Defeat of Ben-hadad—God of the Hills—Battle of Aphek—Thy Brother Ben-hadad—A Prophet's Parable—Jehoshaphat's Visit—Alliance with Judah—False Prophets—Horns of Iron—Micaiah—His Vision—How Went the Spirit—Battle of Ramoth—Ahab's Disguise—Shot at a Venture—Death of Ahab—The Ivory Palace.

Now Omri reigned over Israel eight years. Two years reigned he in Tirzah; then he bought the hill of Samaria, from Shemer, for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, the owner of the hill, Samaria (Watch-tower). And Omri did that which was evil in the sight of Jehovah, and was more wicked than all that were before him. And he walked in all the way of Jeroboam son of Nebat, and in his sins wherewith he made Israel to sin, to provoke Jehovah, God of Israel, to anger with their vanities. (And there was war between Omri king of Israel and Ben-hadad king of Syria; and the hand of Ben-hadad prevailed against Omri, and he pressed him sore, and took from him many cities, Ramoth of Gilead also, and made him streets—that is, a Syrian quarter—in Samaria.) And

Omri slept with his fathers, and was buried in Samaria; and Ahab his son reigned in his stead.

And Ahab son of Omri reigned over Israel in Samaria twenty-two years. And Ahab son of Omri did that which was evil in the sight of Jehovah above all that were before him. For Ahab had taken to wife Jezebel (Woman of Baal) daughter of Ethbaal (Man of Baal) king of the Zidonians. And Jezebel his wife led him astray, and he went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And he set up an Ashtoreth image (Asherah) also. And he did very abominably in following idols, according to all that the Amorites did, whom Jehovah cast out before the children of Israel.

And Ahab built him a palace in Jezreel, of the tribe of Issachar. And it came to pass that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake to Naboth, saying: Give me thy vineyard, that I may have it for a garden, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. But Naboth said to Ahab: Jehovah forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house sullen and displeased because of the word which Naboth the Jezreelite had spoken to him, saying, I will not give thee the inheritance of my fathers. And he laid him down upon his couch before the table, but turned away his face, and would eat no food. Then Jezebel his wife came to him, and said to him: Why is thy spirit vexed, that thou eatest no food? And he said to her: Because I spake to

Naboth the Jezreelite, and said to him, Give me thy vineyard for money ; or else, if it please thee, I will give thee another vineyard for it ; but he answered, I will not give thee the inheritance of my fathers. And Jezebel his wife said to him : Dost thou then govern the kingdom of Israel ? Arise, eat bread, and let thine heart be merry ; I will give thee the vineyard of Naboth the Jezreelite.

Then Jezebel wrote a letter in Ahab's name, and sealed it with his seal, and sent the letter unto the elders and to the nobles that were in the city, Naboth's fellow-citizens. And she wrote in the letter, saying: Proclaim a fast, and set Naboth on high among the people ; and set two fellows before him, that shall bear witness against him, saying, Thou didst curse God and the king. And then carry him out, and stone him, that he die. And the men of his city, the elders and the nobles, his fellow-townsmen, did according as it was written in the letter which Jezebel had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two base fellows, and sat before him, and witnessed against him in the presence of the people, saying: Naboth cursed God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. And they sent to Jezebel, saying : Naboth is stoned, and is dead. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab : Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money ; for Naboth is not alive, but dead.

And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard

of Naboth the Jezreelite, to take possession of it. Then the word of Jehovah came to Elijah the Tishbite, saying: Arise, go down to meet Ahab king of Israel; behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. And thou shalt speak to him, saying: Thus saith Jehovah: Hast thou slain, and hast thou taken possession? And thou shalt speak unto him, saying, Thus saith Jehovah: In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah: Hast thou found me, O mine enemy? And he answered: I have found thee; because thou hast sold thyself to do that which is evil in the sight of Jehovah. Behold, I will bring evil upon thee, and will utterly sweep thee away, and will cut off from Ahab every male, both young and old; and I will make thine house like the house of Jeroboam son of Nebat, and like the house of Baasha son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and hast made Israel to sin. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat. And of Jezebel also spake Jehovah, saying: The dogs shall eat Jezebel by the rampart of Jezreel.

And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went barefoot. Then the word of Jehovah came to Elijah the Tishbite, saying: Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house.

And there was war between Ahab king of Israel and Ben-hadad king of Syria. And Ben-hadad king of Syria

gathered all his host together; and there were thirty-two kings with him, and horsemen and chariots; and he went up and besieged Samaria, and fought against it. Then he sent messengers to Ahab king of Israel, into the city, and said to him: Thus saith Ben-hadad, Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine. And the king of Israel answered and said: It is according to thy word, my lord, O king; I am thine, and all that I have. And the messengers came again, and said: Thus speaketh Beh-hadad, saying, I sent indeed unto thee, saying, Thy silver, and thy gold, and thy wives, and thy children thou shalt deliver unto me; moreover I will send my servants unto thee to-morrow, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in their eyes, they shall put in their hand, and take away. Then the king of Israel called all the elders of the land, and said: Mark, I pray you, and see how he seeketh mischief; for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. And all the elders and all the people said to him: Hearken thou not, nor consent. Then he said to the messengers of Ben-hadad: Tell my lord the king, All that thou didst send for to thy servant at the first I will do; but this thing I may not do. And the messengers departed, and brought him word again. And Ben-hadad sent unto him, and said: The gods do so to me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. Then the king of Israel answered and said: Tell him, Let not him that girdeth on boast himself as he that putteth off. And it came to pass, when Ben-hadad heard this message, as he was

carousing, he and the kings, in the pavilions, that he said to his servants: Place the engines. And they placed the engines against the city.

And, behold, there came a prophet unto Ahab king of Israel, and said: Thus saith Jehovah: Seest thou all this great multitude? Behold, I will deliver them into thine hand this day; and thou shalt know that I am Jehovah. And Ahab said: By whom? And he said: Thus saith Jehovah: By the servants of the princes of the provinces. Then Ahab said: Who shall begin the battle? And he answered: Thou. Then Ahab mustered the servants of the princes of the provinces, and they were two hundred and thirty-two; and after them he mustered all the people, all the children of Israel, seven thousand in number. And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty-two kings that helped him. And the servants of the princes of the provinces went out first; and they sent and told Ben-hadad, saying: There are men come out from Samaria. And he said: Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive. So they went out of the city, the servants of the princes of the provinces, and the army which followed them. And they slew every one his man; and the Syrians fled, and Israél pursued them; and Ben-hadad king of Syria escaped on an horse with some horsemen. So the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

Then the prophet came unto the king of Israel, and said to him: Go, strengthen thyself, and consider well, and see what thou shalt do; for at the return of the year (in the spring-time) the king of Syria will come up against thee.

And the servants of the king of Syria said to him: Their god is a god of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they. And do this thing; take the kings away, every one out of his place, and put governors in their room. And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot; and let us fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so. And it came to pass at the return of the year, that Ben-hadad mustered the Syrians, and went up to Aphek, to fight against Israel. And the children of Israel were mustered, and were victualled, and went against them; and the children of Israel encamped before them like two little flocks of kids; but the Syrians filled the country (an hundred thousand men).

And a man of God came near and spake to the king of Israel, and said: Thus saith Jehovah: Because the Syrians have said, Jehovah is a god of the hills, but he is not a god of the valleys; therefore will I deliver all this great multitude into thine hand, that ye may know that I am Jehovah. And they encamped one over against the other seven days. And it came to pass, that in the seventh day the battle was joined; and the children of Israel put the Syrians to the rout, and slew them with a great slaughter. And Ben-hadad with twenty-seven thousand of them that were left fled to Aphek, into the city; and the wall fell upon them. And Ben-hadad took refuge in an inner chamber in the hold. And his servants said to him: Behold now, we have heard that the kings of the house of Israel are merciful kings; let us put sackcloth on our loins, and ropes about our necks,

and go out to the king of Israel; peradventure he will save thy life. So they girded sackcloth on their loins, and put ropes about their necks, and came to the king of Israel, and said: Thy servant Ben-hadad saith, I pray thee, let me live. And Ahab said: Is he yet alive? He is my brother. (Now if an enemy ask mercy, and his adversary haste not to repulse him, then must he shew mercy; he hath passed his word thereto.) And the men observed diligently, and hasted and caught it from him, and said: Thy brother Ben-hadad. Then he said: Go, bring him. So Ben-hadad came forth to him; and Ahab caused him to come up into his chariot. And Ben-hadad said to him: The cities which my father took from thy father I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Let me be sent away, I pray thee, with this covenant. So Ahab made a covenant with him, and let him go.

And one of the sons of the prophets disguised himself with a bandage over his eyes, and waited for the king by the roadside. And as the king passed by, he cried unto him, and said: Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man; if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And it came to pass, as thy servant looked about hither and thither, he was gone. And the king of Israel said to him: So be thy judgment; thyself hast decided it. Then he hasted, and took the bandage away from his eyes; and the king of Israel perceived that he was of the prophets. And he said to him: Thus saith Jehovah: Because thou hast let go out of thy hand the man whom I had devoted to destruction, therefore thy life shall go for his life, and thy

people for his people. And the king of Israel went to his house sullen and displeased.

And they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat king of Judah came down unto the king of Israel. For Jehoshaphat had joined affinity with Ahab, and had taken Athaliah, Ahab's daughter, for a wife unto Joram his son. And Ahab killed sheep and oxen in abundance, for Jehoshaphat, and for the people that were with him. Then the king of Israel said to his servants: Know ye that Ramoth of Gilead belongeth unto us, yet are we still, and take it not out of the hand of the king of Syria? And he said to Jehoshaphat: Wilt thou go with me to battle against Ramoth of Gilead? And Jehoshaphat said to the king of Israel: I am as thou art, my people as thy people, my horses as thy horses. And Jehoshaphat said to the king of Israel: Inquire, I pray thee, at the word of Jehovah to-day.

Then the king of Israel gathered the prophets together, about four hundred men, and said to them: Shall I go against Ramoth of Gilead to battle, or shall I forbear? And they said: Go up; for Jehovah shall surely deliver it into the king's hand. And Jehoshaphat said: Is there not here another prophet of Jehovah, that we might inquire of him? And the king of Israel said to Jehoshaphat: There is yet one man by whom we may inquire of Jehovah, Micaiah son of Imlah; but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said: Let not the king say so. Then the king of Israel called an eunuch, and said: Fetch me quickly Micaiah son of Imlah. Now the king of Israel and Jehoshaphat king of Judah sat each on his

throne, arrayed in their robes of state, at the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah son of Chenaanah made him horns of iron, and said: Thus saith Jehovah: With these shalt thou push the Syrians, until they be consumed. And all the prophets prophesied so, saying: Go up to Ramoth of Gilead, and prosper; for Jehovah hath delivered it into thy hands, and the king of Syria also.

And the messenger that went to call Micaiah spake to him, saying: Behold now, the words of the prophets with one consent are good toward the king; let thy word be like the word of one of them, and speak thou good. But Micaiah said: As Jehovah liveth, what Jehovah saith unto me, that will I speak. And when he was come unto the king, the king said to him: Micaiah, shall we go to Ramoth of Gilead to battle, or shall we forbear? And he answered him: Go up, and prosper; for Jehovah shall deliver it into the king's hand. And the king said to him: How many times shall I adjure thee that thou tell me nothing but the truth in the name of Jehovah? Then Micaiah said: I saw all Israel scattered unto the mountains, as sheep that have no shepherd; and Jehovah said, These have no master; let them return every man to his house in peace. And the king of Israel said to Jehoshaphat: Did I not tell thee that he would not prophesy good concerning me, but evil? And Micaiah said: Therefore hear the word of Jehovah: I saw Jehovah sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And Jehovah said: Who shall entice Ahab, that he may go up and fall at Ramoth of Gilead? And one said on this manner; and another said on that manner. Then came forth the spirit (of prophecy), and stood before Jehovah,

and said, I will entice him. And Jehovah said to him, Wherewith? And he said, I will go forth, and will become a lying spirit in the mouth of all his prophets. And He said, Thou shalt entice him, and shalt prevail; go forth, and do thus. And now, behold, Jehovah hath put a lying spirit in the mouth of all these thy prophets; for Jehovah hath spoken evil concerning thee. Then Zedekiah son of Chenaanah came near, and smote Micaiah on the cheek, and said: How passed Jehovah's spirit from me to speak to thee? And Micaiah said: Behold, thou shalt see on that day when thou shalt go from chamber to chamber to hide thyself. And the king of Israel said: Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with a scant portion of bread and a scant portion of water, until I come in peace. And Micaiah said: If thou return at all in peace, Jehovah hath not spoken by me.

So the king of Israel went up, and Jehoshaphat king of Judah with him, against Ramoth of Gilead. And the king of Israel said to Jehoshaphat: I will disguise myself, and go into the battle; but put thou on thy robes. So the king of Israel disguised himself, and went into the battle. Now the king of Syria had commanded his thirty-two captains who were over his chariots, saying: Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said: Surely this is the king of Israel; and they surrounded him and fought against him. And Jehoshaphat cried out. And it came to pass, when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursu-

ing him. And a certain man drew his bow at a venture, and smote the king of Israel between the lower armor and the breastplate. And he said to the driver of his chariot: Turn thine hand, and carry me out of the host; for I am sore wounded. And the battle increased that day; and the king stayed himself up in his chariot against the Syrians from morning until evening; and the blood ran out of the wound into the bottom of the chariot. And about the time of the going down of the sun he died; and there went a cry throughout the host, saying: Every man to his city, and every man to his country, for the king is dead. And they came to Samaria, and buried the king in Samaria. And they washed the chariot by the pool of Samaria; and the dogs licked up his blood, according unto the word of Jehovah which he spake.

Now the rest of the acts of Ahab, and all that he did, and the ivory house which he built, and all the cities that he built, are they not recorded in the book of the chronicles of the kings of Israel? So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

CHAPTER III.

I. KINGS, xxii. II. KINGS, i., iii., vi., vii.

THE HOUSE OF OMRI—II.

Reign of Ahaziah—King Joram—Moab Refuses Tribute—Invasion of Moab—Danger of the Allies—Consulting Elisha—Trenches in the Torrent-bed—Moab Overrun—Kir-hareseth—Human Sacrifice—The Allies Foiled—Syrian War—Siege of Samaria—Cannibalism—Elisha's Danger—The Four Lepers—A Panic—A Prophecy Fulfilled

AHAZIAH (Jah Holdeth) son of Ahab reigned two years over Israel in Samaria. And he did evil in the sight of Jehovah, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam son of Nebat, who made Israel to sin. And he served Baal, and worshipped him, and provoked to anger Jehovah, God of Israel, according to all that his father had done. And Ahaziah fell down through the lattice in his upper chamber that was in Samaria, and died; and Joram (Jah is Exalted) his brother reigned in his stead, because he had no son.

And Joram son of Ahab reigned over Israel in Samaria twelve years. And he did evil in the sight of Jehovah; but not like his father, and his mother, for he put away the pillar of Baal that his father had made. Nevertheless he cleaved unto the sins of Jeroboam son of Nebat, who made Israel to sin; he departed not therefrom.

Now Mesha king of Moab was a sheepmaster; and in

the days of Omri and of Ahab his son he rendered tribute unto the king of Israel, an hundred thousand lambs, and the wool of an hundred thousand sheep. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel. So King Joram went out of Samaria, and mustered all Israel to go up against him. And he went and sent to Jehoshaphat king of Judah, saying: The king of Moab hath rebelled against me; wilt thou go with me against Moab to battle? And he said: I will go up; I am as thou art, my people as thy people, my horses as thy horses. And Joram said: Which way shall we go up? And Jehoshaphat answered: By way of the wilderness of Edom.

So the king of Israel went, and the king of Judah, and the king of Edom. And they made a circuit of seven days' journey; and there was no water for the host, nor for the beasts that followed them. And the king of Israel said: Alas! Jehovah hath called these three kings together to deliver them into the hand of Moab. But Jehoshaphat said: Is there not here a prophet of Jehovah, that we may inquire of Jehovah by him? And one of the king of Israel's servants answered and said: Elisha son of Shaphat is here, who poured water on the hands of Elijah. And Jehoshaphat said: The word of Jehovah is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him. But Elisha said to the king of Israel: What have I to do with thee? Get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said to him: Nay; but Jehovah hath called these three kings together to deliver them into the hand of Moab. And Elisha said: As Jehovah of Hosts liveth, before

whom I stand, surely, were it not that I regard the presence of Jehoshaphat king of Judah, I would not look toward thee, nor see thee. And now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of Jehovah came upon him. And he said: Thus saith Jehovah: Make this torrent-bed rows of trenches. For thus saith Jehovah: Ye shall not see wind, and ye shall not see rain, yet this torrent-bed shall be filled with water; and ye shall drink, both ye and your cattle and your beasts. And this is but a light thing in the sight of Jehovah; he will also deliver the Moabites into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones. And it came to pass in the morning, at the hour of sacrifice, that, behold, there came water from the side of Edom, and the country was filled with water.

Now all Moab had heard that the kings were come up to fight against them, and they gathered themselves together, all that could bear arms, and took their stand upon the border. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water over against them as red as blood. And they said: This is blood; the kings have surely drawn sword, and smitten each his fellow; now therefore, Moab, to the spoil. And they came to the camp of Israel, and the Israelites rose up and smote the Moabites, so that they fled before them. And they went on advancing, and smiting Moab; the cities they levelled, and on every good piece of land they cast every man his stone, and filled it, and they stopped all the wells of water, and every goodly tree they felled, until they came to Kir-hareseth. And they surrounded Kir-hareseth, and

the slingers smote it with their weapons. And when the king of Moab saw that the siege was too sore for him, he took with him seven hundred men that drew sword, to break through toward the king of Edom; but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And great dismay came upon Israel; and they departed from him, and returned to their own land.

And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria; and, behold, they besieged it, until an ass's head was sold for eighty shekels of silver, and a quarter of a kab of dove's dung for five shekels of silver. And as the king of Israel was making the rounds upon the wall, there cried a woman unto him, saying: Help, my lord, O king. And he said: If Jehovah do not help thee, whence shall I help thee? Out of the threshing-floor, or out of the winepress? And the king said to her: What aileth thee? And she answered: This woman said to me, Give thy son, that we may eat him to-day, and my son we will eat to-morrow. So we cooked my son, and ate him. Then I said to her on the next day, Give thy son, that we may eat him, and she hath hid her son. And it came to pass, when the king heard the woman's words, that he rent his clothes (now he was making the rounds upon the wall); and the people saw that, behold, he had sackcloth within upon his flesh. Then he said: God do so to me, and more also, if the head of Elisha son of Shaphat shall stand on him this day.

Now Elisha was sitting in his house, and the elders were sitting with him. And the king sent unto him a man from before him; but ere the messenger came to

him, Elisha said to the elders: See ye how this son of a murderer hath sent to take away mine head? Look, when the messenger cometh, shut the door, and hold it fast against him; is not the sound of his master's feet behind him? And while he yet talked with them, behold, the messenger came down unto him, and the king following him. And the king said: Behold, this evil is from Jehovah; why should I still tarry for Jehovah? But Elisha said: Hear ye the word of Jehovah; thus saith Jehovah: To-morrow shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then the captain on whose hand the king leaned answered the man of God, and said: If Jehovah should make windows in heaven, could this thing come to pass? And Elisha said: Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

Now there were four leprous men at the entrance to the gate; and they said one to another: Why sit we here until we die? If we say, We will enter into the city, the famine is in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the dusk, to go unto the camp of the Syrians; and they came to the edge of the camp of the Syrians, and, behold, there was no man there. For Jehovah made the host of the Syrians to hear a noise of chariots, and a noise of horses, the noise of a great host; and they said one to another: Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. And they arose and fled in the dusk, and left the camp as it

was, their tents, and their horses, and their asses, and fled for their life. So these lepers came to the edge of the camp, and went into a tent, and ate and drank, and carried thence silver, and gold, and raiment, and went and hid it; and they came back, and entered into another tent, and carried thence also, and went and hid it.

Then the lepers said one to another: We do not well; this day is a day of good tidings, and we hold our peace. If we tarry till the morning light, punishment will overtake us; now therefore come, let us go and tell the king's household. So they came and called unto the watch at the gate of the city, and told them, saying: We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but the horses tied, and the asses tied, and the tents as they were. And the watch called, and told it to the king's household within. And the king arose in the night, and said to his servants: I will tell you what the Syrians have done to us. They know that we are hungry; and they are gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall take them alive, and get into the city. And one of his servants answered and said: Let some take, I pray thee, a few of the horses that remain, which are left in the city (behold, it is no worse for them that go than for all the multitude of Israel that are left in the city; behold, they are as all the multitude of Israel that are consumed), and let us send and see. So they took two chariots with horses; and the king sent after the host of the Syrians, saying: Go and see. And they went after them as far as the Jordan; and, lo, all the road was full of garments and vessels, which the Syrians had cast away in their haste. And

the messengers returned, and told the king. And the people went out, and spoiled the camp of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of Jehovah. And the king appointed the captain on whose hand he leaned to have the charge of the gate; and the people trampled him in the gate, and he died as the man of God had said, who spake when the king came down to him.

CHAPTER IV.

II. KINGS, viii.-x., xiii., xiv.

JEHU AND HIS SUCCESSORS.

Siege of Ramoth—Jehu and the Prophet—Military Conspiracy—The Ride to Jezreel—Like the Driving of Jehu—Is All Well—Murder of the Two Kings—Jezebel and Jehu—The Seventy Royal Princes—The Princes of Judah—Jehu and Jehonadab—The Worshippers of Baal—Jehu's Sacrifice—Loss of Gilead—King Jehoahaz—Syria Oppresses Israel—Joash Defeats the Syrians—Amaziah's Challenge—The Thistle of Lebanon—Jerusalem Captured.

Now it came to pass, that Ahaziah king of Judah went with Joram son of Ahab to war against Hazael king of Syria. And they besieged Ramoth of Gilead; and the Syrians wounded Joram. And King Joram returned to be healed in Jezreel of the wounds which the Syrians had given him at Ramoth, when he fought against Hazael king of Syria. And Ahaziah son of Jehoram king of Judah went down to see Joram son of Ahab in Jezreel, because he was sick.

Then Elisha the prophet called one of the sons of the prophets, and said to him: Gird up thy loins, and take this vial of oil in thine hand, and go to Ramoth of Gilead. And when thou comest thither, look out there Jehu son of Jehoshaphat (Jah Judgeth) son of Nimshi, and go in, and make him arise up from among his brethren, and bring him into an inner chamber; and take the vial of oil, and pour it on his head, and say, Thus saith Jeho-

vah: I have anointed thee king over Israel. Then open the door, and flee, and tarry not. So the young man, the prophet, went to Ramoth of Gilead. And when he came, behold, the captains of the host sitting together; and he said: I have an errand to thee, O captain. And Jehu said: Unto which of all of us? And he said: To thee, O captain. And Jehu arose, and went into the house; and the prophet poured the oil on his head, and said to him: Thus saith Jehovah the God of Israel: I have anointed thee king over the people of Jehovah, over Israel. And thou shalt cut off the house of Ahab thy lord from before me, that I may avenge the blood of my servants the prophets, and the blood of all the servants of Jehovah, at the hand of Jezebel. And the whole house of Ahab shall perish; and I will cut off from Ahab every male, both young and old. And I will make the house of Ahab like the house of Jeroboam son of Nebat, and like the house of Baasha son of Ahijah. And the dogs shall eat Jezebel in the field of Jezreel, and there shall be none to bury her. Then he opened the door, and fled.

And Jehu came forth to the servants of his lord; and one said to him: Is all well? Wherefore came this mad man unto thee? And he said to them: Ye know the man and his prating. And they said: It is false; tell us now. And he said: Thus and thus spake he unto me, saying, Thus saith Jehovah: I have anointed thee king over Israael. Then they hasted, and took every man his garment, and put it under him on the bare steps, and blew the trumpet, and said: Jehu is king.

Then Jehu said: If this be your mind, then let none escape and go forth out of the city, to go tell it in Jezreel. And Jehu mounted his chariot, and went to Jez-

reel. And the watchman standing on the tower in Jezreel spied the troop of Jehu as he came, and said: I see a troop. And Joram said: Take an horseman, and send to meet them, and let him say: Is all well? So there went one on horseback to meet him, and said: Thus saith the king, Is all well? And Jehu said: What hast thou to do with well or ill? Turn thee behind me. And the watchman told, saying: The messenger came unto them, but he cometh not again. Then he sent out a second horseman who came to them, and said: Thus saith the king, Is all well? And Jehu answered: What hast thou to do with well or ill? Turn thee behind me. And the watchman told, saying: He also came unto them, and cometh not again; and the driving is like the driving of Jehu son of Nimshi; for he driveth furiously.

Then Joram said: Yoke the chariot. And they yoked his chariot. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went to meet Jehu, and found him in the portion of Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said: Is all well, Jehu? But Jehu answered: What is well, so long as the idolatry of thy mother Jezebel and her many witchcrafts continue? Then Joram turned his hands, and fled, and said to Ahaziah: Treason, Ahaziah! And Jehu drew his bow, and smote Joram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said Jehu to Bidkar his captain: Take up, and cast him into the portion of the field of Naboth the Jezreelite; for remember how that, when I and thou rode together after Ahab his father, Jehovah uttered this oracle against him: Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith Jehovah; and I will requite

thee in this portion, saith Jehovah. Now therefore take and cast him into the portion of Naboth, according to the word of Jehovah.

And when Ahaziah king of Judah saw that Joram was smitten, he fled by the road of the garden house. And Jehu followed after him, saying: Smite him also. And they smote him in his chariot at the ascent of Gur, which is by Ibleam. And he fled to Megiddo, and died there.

And Jehu came to Jezreel, and Jezebel heard of it; and she painted her eyes with antimony, and tired her head, and looked out at the window. And as Jehu entered in at the gate, she said: Is all well with thee, thou Zimri, murderer of thy master? And he lifted up his face to the window, and said: Who is on my side? who? And there looked out to him two or three eunuchs. And he said: Throw her down. So they threw her down; and some of her blood was sprinkled on the wall, and on the horses; and they trode her under foot. And he came in, and ate and drank; then he said: See to this cursed woman, and bury her; for she is a king's daughter. And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands. And they returned, and told him. And he said: This is the word of Jehovah, which he spake by his servant Elijah the Tishbite, saying: In the field of Jezreel shall the dogs eat the flesh of Jezebel; and the carcase of Jezebel shall be as dung upon the face of the field in the field of Jezreel; so that they shall not say, This is Jezebel.

Now there were in Samaria seventy young princes of the house of Ahab. And Jehu wrote a letter, and sent to Samaria, unto the rulers of the city, and unto the

elders, and unto the tutors of the young princes, saying: Now as soon as this letter cometh unto you, seeing your master's sons are with you, and ye have the chariots and the horses, and fortified cities, and the armory; look ye out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house. But they were exceedingly afraid, and said: Behold, the two kings stood not before him; how then shall we stand? And he that was over the household, and he that was over the city, and the elders, and the tutors, sent to Jehu, saying: We are thy servants, and will do all that thou shalt bid us; we will not make any man king; do thou that which is good in thine eyes. Then he wrote a second letter unto them, saying: If ye be on my side, and if ye will hearken unto my voice, take ye the heads of your master's sons, and bring them unto me to Jezreel by to-morrow.

Now the royal princes, seventy in number, were with the great men of the city, who brought them up. And it came to pass, when the letter came to them, that they took the king's sons, and slew them, all the seventy, and put their heads in baskets, and sent them unto Jehu to Jezreel. And the messenger came, and told him, saying: They have brought the heads of the royal princes. And he said: Lay them in two heaps at the entrance of the gate until the morning. And it came to pass in the morning, that he went out, and stood, and said to all the people: Ye are righteous. Behold, I conspired against my master, and slew him; but who smote all these? Know now that there shall fall unto the earth nothing of the word of Jehovah, which he spake concerning the house of Ahab; for Jehovah hath done that which he spake by his servant Elijah. And Jehu smote all that

remained of the house of Ahab in Jezreel, and all his great men, and his familiar friends, and his priests, until he left him none remaining.

Then Jehu set forth, and departed to go to Samaria. And as he was on the way, at the Shepherds' House of Binding, Jehu met with the brethren of Ahaziah king of Judah. And he said: Who are ye? And they answered: We are the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen. And Jehu said: Take them alive. And they took them alive, and slew them at the cistern of the House of Binding, forty-two men; neither left he any of them.

And when he was departed thence, he met Jehonadab son of Rechab; and he saluted him, and said to him: Is thine heart right with mine heart, as my heart is with thy heart? And Jehonadab answered: It is. And Jehu said: If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot. And Jehu said: Come with me, and see my zeal for Jehovah. So he made him ride in his chariot. And he came to Samaria, and slew all that remained unto Ahab in Samaria, till he had destroyed his whole house, according to the word of Jehovah, which he spake to Elijah.

Then Jehu gathered all the people together, and said to them: Ahab served Baal a little; Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his worshippers, and all his priests; let none be wanting; for I hold a great sacrifice to Baal; whosoever shall be wanting, he shall not live. (But Jehu did it in subtlety, to the intent that he might destroy the worshippers of Baal.) And Jehu said: Sanctify a solemn assembly for Baal. So they made proclamation; and Jehu

sent through all Israel; and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was filled from one end to the other. And Jehu said to him that was over the wardrobe: Bring forth robes for all the worshippers of Baal. And he brought them forth robes. And Jehu went, and Jehonadab son of Rechab, into the house of Baal. And Jehu said to the worshippers of Baal: Search, and look that there be here with you none of the servants of Jehovah, but the worshippers of Baal only. Then they went in to the inner court to offer sacrifices and burnt-offerings. Now Jehu had set eighty men without, and said: The man that letteth any of the men whom I have brought into your hands escape, his life shall be for the life of him that escapeth. And it came to pass, when he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains: Go in, and slay them; let none come forth. And they smote them with the edge of the sword. And the guard and the captains rushed in, and came into the shrine of the house of Baal. And they brought forth the pillar of the house of Baal, and burnt it. And they brake down the pillars of Baal, and brake down the house of Baal, and made it a dunghill, unto this day. And Jehu destroyed Baal out of Israel.

And Jehovah said to Jehu: Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy sons of the fourth generation shall sit on the throne of Israel. But Jehu took no heed to walk in the law of Jehovah, the God of Israel, with all his heart; he departed not from the sins of Jeroboam, who made Israel to sin. In those days Jehovah began

to cut Israel short; and Hazael smote them on all the border of Israel eastward of the Jordan, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the valley of Arnon, even Gilead and Bashan. And Jehu slept with his fathers; and they buried him in Samaria. And Jehoahaz (Jah Holdeth) his son reigned in his stead. And the time that Jehu reigned over Israel in Samaria was twenty-eight years.

And Jehoahaz son of Jehu reigned over Israel in Samaria seventeen years. And he did that which was evil in the sight of Jehovah, and followed the sins of Jeroboam son of Nebat, who made Israel to sin; he departed not therefrom. And the anger of Jehovah was kindled against Israel, and he delivered them into the hand of the king of Syria; and Hazael king of Syria oppressed Israel all the days of Jehoahaz. And Hazael left to Jehoahaz of his army no more than fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria destroyed them, and made them like the dust in threshing. And Jehoahaz slept with his fathers, and they buried him in Samaria; and Joash his son reigned in his stead.

And Joash son of Jehoahaz reigned over Israel in Samaria sixteen years. And he did that which was evil in the sight of Jehovah; he departed not from all the sins of Jeroboam son of Nebat, who made Israel to sin; but he walked therein.

And Hazael king of Syria died; and Ben-hadad his son reigned in his stead. And Jehovah was gracious unto his people Israel, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them,

neither cast he them from his presence as yet. And Jehovah gave Israel a saviour (the Assyrians), and they went out from under the hand of the Syrians; and the children of Israel dwelt in their houses, as beforetime. And Joash son of Jehoahaz took again out of the hand of Ben-hadad son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash smite him, and recovered the cities of Israel.

Then Amaziah king of Judah sent messengers to Joash son of Jehoahaz son of Jehu, king of Israel, saying: Come, let us look one another in the face. But Joash king of Israel sent to Amaziah king of Judah, saying: The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife; but the wild beasts that were in Lebanon passed over the thistle and trode it down. Thou hast indeed smitten Edom, and thine heart hath lifted thee up. Glory thereof, and abide at home; for why shouldest thou meddle with misfortune, that thou shouldest fall, thou, and Judah with thee? But Amaziah would not hear. So Joash king of Israel went up; and they looked one another in the face, he and Amaziah king of Judah, at Beth-shemesh (House of the Sun), which belongeth to Judah. And Judah was put to the worse before Israel; and they fled every man to his home. And Joash king of Israel took Amaziah king of Judah, son of Jehoash son of Ahaziah, at Beth-shemesh; and he brought him to Jerusalem. And he brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits. And he took all the gold and silver, and all the vessels that were found in the house of Jehovah, and in the

treasures of the king's house, and hostages also, and returned to Samaria.

Then Joash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

CHAPTER V.

II. KINGS, xiv. HOSEA, i.–iii. AMOS, i.–ix.

JEROBOAM II.

Amos the Herdman—Threshing Gilead—Kidnapping Slaves—Merciless Blood Feud—Inhumanity of Ammon—Desecrating the Grave—Scorning Jehovah—Israel's Crimes—Fall of Samaria—Denunciation of Bethel—Religious Formalism—Moral Rottenness—Visitations of Jehovah—The Day of Jehovah—Kine of Bashan—Idle Nobles—Fall of Jeroboam's House—The Priest of Bethel—The End is Come—Tabernacle of David—Hosea the Prophet—Fall of Israel—Future Hope—Jeroboam's Conquests.

Now Jeroboam son of Joash king of Israel reigned in Samaria forty-one years. And he did evil in the sight of Jehovah; he turned not from all the sins of Jeroboam son of Nebat, who made Israel to sin.

And in the days of Jeroboam son of Joash, two years before the earthquake, came Amos, a herdman from Tekoa of Judah, and prophesied in Beth-el.

Jehovah roareth from Zion,
From Jerusalem He uttereth His voice;
The pastures of the shepherds languish,
Dried up is Carmel's summit.

Thus saith Jehovah: for three crimes of Damascus,
And for four I revoke it not;
For threshing Gilead with sharp iron:
I send fire on Hazael's house,
It devoureth Ben-hadad's palaces;

I break the bars of Damascus,
I cut off inhabitants from Aven's plain,
And sceptre-bearers from Eden's house,
And Aram's folk go captive unto Kir:
Saith Jehovah.

Thus saith Jehovah: for three crimes of Gaza,
And for four I revoke it not;
For making captives in time of peace to deliver unto Edom:
I send fire on Gaza's wall,
It devoureth her palaces;
I cut off inhabitants from Ashdod,
Sceptre-bearers from Ashkelon;
Against Ekron I turn mine hand,
The remnant of the Philistines perisheth:
Saith the Lord Jehovah.

Thus saith Jehovah: for three crimes of Tyre,
And for four I revoke it not;
For delivering captives of peace to Edom;
Neither remembered they the brotherly covenant:
I send fire on the wall of Tyre,
It devoureth her palaces.

Thus saith Jehovah: for three crimes of Edom,
And for four I revoke it not;
For hunting his brother with the sword,
And stifling his compassion;
Because he guardeth his wrath for aye,
And his fury keepeth he for ever:
I send fire on Teman,
It devoureth Bozrah's palaces.

Thus saith Jehovah : for three crimes of Ammon,
And for four I revoke it not ;
For ripping up the wives of Gilead with child,
In order to enlarge their border :
I kindle fire on Rabbah's wall,
It devoureth her palaces,
With war-cry in the day of battle,
With tempest in the day of storm ;
Their king goeth into captivity,
He and his princes together :
Saith Jehovah.

Thus saith Jehovah : for three crimes of Moab,
And for four I revoke it not ;
For burning to lime the bones of Edom's king :
I send fire on Moab,
It devoureth Kirioth's palaces ;
And Moab dieth in tumult,
With war-cries, with trumpet-blasts ;
I cut off judges from her midst,
All her princes I slay with them :
Saith Jehovah.

Thus saith Jehovah : for three crimes of Judah,
And for four I revoke it not ;
For scorning Jehovah's teaching,
Neither keep they His laws,
But their false gods pervert them,
After which their fathers walked :
I send fire on Judah,
It devoureth Jerusalem's palaces.

Thus saith Jehovah : for three crimes of Israel,
And for four I revoke it not ;

For selling the righteous for silver,
The needy for a pair of shoes ;
They grasp at the dust of the earth on the head of the poor,
And the way of the lowly they pervert ;
And son and father go unto one damsel,
To profane My holy name ;
On pawned clothes they stretch themselves by every altar,
And debtors' wine they drink in the house of their god :
Flight perisheth from the swift,
The strong doth not make good his strength,
Nor the valiant rescue his life,
Neither doth the bowman stand,
Nor the swift of foot escape,
And the horseman saveth not his life,
And the stoutest-hearted of the valiant fleeth naked in that day :
Saith Jehovah.

And Amos prophesied again, and said : The Lord Jehovah doeth nought, but He revealeth His secret to His servants the prophets.

If a lion roar, who feareth not ?
If the Lord Jehovah speak, who prophesieth not ?
Publish it on the palaces of Ashdod,
And on the palaces of Egypt's land,
And say : Assemble on Samaria's mountains,
See the great tumults in her midst,
And oppressions within her.
For they know not to do right, saith Jehovah,
Who hoard violence and robbery in their palaces.

Therefore, thus saith the Lord Jehovah :
An adversary and besieger round about thy land,
Who bringeth down thy strength.
Plundered are thy palaces ;
I will smite winter house, and summer house,
And the houses of ivory shall perish,
And great houses come to an end : saith Jehovah.

Thus saith Jehovah: As the shepherd rescueth from the lion's mouth two shank-bones, or an ear-tip, so shall the sons of Israel be rescued, that dwell in Samaria, on the corner of a couch, on the damask of a divan.

And Amos spake also against the altar at Beth-el, saying : Hear, and testify unto the house of Jacob, saith the Lord Jehovah, God of Hosts, that in the day I visit Israel's crimes upon him, I will visit Beth-el's altars, and the horns of the altar shall be broken, and fall to the ground.

Come to Beth-el and transgress,
At Gilgal multiply transgression,
And every morning bring your sacrifice,
Each third year your tithes ;
Burn a thank-offering of leavened,
Proclaim and publish free-will offerings ;
For thus love ye to do, O sons of Israel :
Saith the Lord Jehovah.

For thus saith Jehovah to the house of Israel :
Seek Me and live ;
And seek not Beth-el,
And to Gilgal go ye not,
Nor pass over to Beer-sheba.

For Gilgal goeth captive,
And Beth-el becometh nought.
Seek Jehovah and live;
Lest He break like fire on the house of Joseph,
And it devour, and none quench in Beth-el.
Seek good, and not evil, that ye may live,
And that Jehovah, God of Hosts, be so with you as ye say He is.
Hate evil, and love good,
And set up justice in the gate;
Peradventure Jehovah, God of Hosts,
Will show mercy upon Joseph's remnant.

And because the men of Israel observed feasts, but to deal justly they observed not, therefore prophesied Amos, saying:

I hate, I scorn your feasts;
I will not smell sacrifice in your solemn assemblies.
Though ye offer unto Me offerings of flesh and offerings of fruits, I am not pleased;
And the thank-offering of your firstlings I regard not.
Put away from Me the noise of thy songs;
And the music of thy harps I hear not.
But let justice flow like waters,
And righteousness like an ever-flowing stream.

Did ye bring Me sacrifices and offerings in the wilderness for forty years, O house of Israel? So shall ye take up the tabernacle of your Moloch, and Chiun (Saturn) your star-god, your images, which ye have made, and I will cause you to go captive beyond Damascus: saith Jehovah, the God of Hosts His name.

Ye that turn justice to wormwood,
And righteousness they throw to the earth ;
They hate him that reproveth in the gate,
And him whose speech is upright they abhor ;
Therefore, because ye trample on the poor,
And exact from him tribute of corn :
Stone houses have ye built, and shall not dwell therein ;
Pleasant vineyards have ye planted, and shall not drink
their wine.
For I know how many are your crimes,
And how mighty are your sins ;
Oppressors of the righteous, takers of bribes,
Who have perverted justice from the needy.

Therefore, thus saith Jehovah, God of Hosts, the Lord :
In all squares lamentation ;
In all streets they cry, Woe ! woe !
They call the husbandman to mourning,
To lamentation them skilled in wailing ;
And in all vineyards lamentation,
For I pass through thee : saith Jehovah.

And because of the blindness of the men of Israel, and their hardness of heart, that they perceived not, nor understood the dealings of Jehovah, prophesied Amos, saying :

Though I gave you cleanness of teeth in all your cities, and lack of bread in all your places ; yet turned ye not to Me : saith Jehovah.

Though I held back from you the rain yet three months before the harvest, raining upon one city, and on another raining not, one field rained upon, another dry, on which it rained not, two or three cities going unto one

city to drink water, and not enough ; yet turned ye not to Me : saith Jehovah.

Though I smote you with blasting and mildew ; the increase of your gardens, and your vineyards, and your fig-trees, and your olive-trees the locust eateth ; yet turned ye not to Me : saith Jehovah.

Though I sent on you pestilence, after the manner of Egypt ; I slew with the sword your young men, while your horses were taken captive, and I made the stench of your camp come up to your nostrils ; yet turned ye not to Me : saith Jehovah.

Though I wrought an overthrow among you like God's overthrow of Sodom and Gomorrah, and ye were like a brand plucked from the burning ; yet turned ye not to Me : saith Jehovah.

Therefore thus will I do to thee, O Israel ; yea, even this will I do to thee : prepare to meet thy God, O Israel.

For behold, He that formed the mountains,
That created the wind,
That declareth to man what is his thought,
That turneth darkness to dawn,
And walketh on the heights of earth ;
Jehovah, God of Hosts, is His name :

That maketh Pleiades and Orion,
And turneth deep darkness to morn,
And darkeneth day to night ;
That calleth the waters of the sea,
And poureth them upon the earth ;
Jehovah, is His name.

He it is that flasheth destruction on the strong ;
Yea, destruction cometh on the fortress.

And because the men of Israel said: Would that the day of Jehovah were come, the day when Jehovah visiteth His people, and holdeth judgment on our enemies! therefore prophesied Amos, saying: Woe unto you that desire the day of Jehovah! What would ye with the day of Jehovah? It is darkness and not light. For the day of Jehovah shall be to you as though a man fled from a lion, and a bear met him; or as though he took refuge in the house, and rested his hand on the wall, and a serpent stung him. Is not the day of Jehovah darkness and not light, gloom and no brightness in it?

Hear this word which I lift up against you, a dirge, O house of Israel:

Fallen not to rise again is the virgin of Israel,
Stretched upon the ground, none raiseth her.

And of the women of Samaria spake Amos, because of their luxury and wantonness, whereby they caused their husbands to oppress:

Hear this word, ye kine of Bashan,
That are in Samaria's mount,
Who oppress the poor,
Who crush the needy,
Who say to their lords,
"Bring that we may drink":
The Lord Jehovah hath sworn by His holiness.
That, behold, days come upon you,
When they shall lift you with hooks,
The remnant of you with fish-hooks,
And at breaches shall ye go out, each for herself,
And to Armenia shall ye be hurled: saith Jehovah.

And of the men that were idle and at ease in Samaria spake Amos, saying:

Woe to them that are careless in Zion,
At ease on Samaria's mount!
The notables of the foremost of nations,
To whom the house of Israel come;
That put far off the evil day,
That bring the seat of violence near;
That lie on ivory beds,
And loll upon their couches,
And eat lambs of the flock,
And calves from out the stall;
That thrum upon the lyre,
Instruments of music they devise;
That drink wine in mighty bowls,
And anoint themselves with the best of oil,
And care not for Joseph's downfall:
Therefore at the head of the captives shall they be led;
And the revelry of them that lie at ease shall have an end.

By Himself hath the Lord Jehovah sworn, saith Jehovah, God of Hosts: I abhor the pride of Jacob, and his palaces I hate, and I will deliver up the city and its fulness. For behold, Jehovah commandeth, and they shall smite the great house to fragments, and the small house to atoms.

Do horses run upon the rock?
Will one plow there with oxen?
That ye have turned justice to gall,
The fruit of righteousness to wormwood?

That rejoice in a thing of nought,
That say, By our own strength
Have we not taken to us horns?

For behold, I raise against you, house of Israel, saith Jehovah, God of Hosts, a nation that shall afflict you from the entrance of Hamath to the Brook of the Arabah.

Then Amos prophesied plainly the fall of Jeroboam's house, saying: The Lord saith: Behold, I will work destruction in the midst of My people Israel, I will no more pass over them. And the high places of Isaac shall be desolate, and the sanctuaries of Israel they shall lay waste; and I will rise against the house of Jeroboam with the sword.

Then Amaziah (Strength is Jah) the priest of Beth-el sent to Jeroboam king of Israel, saying: Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words. For thus said Amos, By the sword shall Jeroboam die, and Israel shall surely be led away captive out of his land. And Amaziah said to Amos: O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there; but at Beth-el prophesy no more again; for it is the king's sanctuary, and it is a royal temple. Then answered Amos, and said to Amaziah: I am no prophet, neither am I one of the sons of the prophets; but I am an herdman, and a dresser of sycomore trees; and Jehovah took me from following the flock, and Jehovah said to me, Go, prophesy unto my people Israel. And hear thou the word of Jehovah: Thou sayest, Prophesy not against Israel, and preach not against the house of Isaac; therefore thus saith Jehovah: Thy wife shall be

an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be laid waste; and thou thyself shalt die in an unclean land, and Israel shall surely be led away captive out of his land. The end is come upon My people Israel; I will no more pass over them again; and the simple songs shall be howlings in that day, saith the Lord Jehovah; many the corpses, everywhere they cast them out in silence.

Hear this, ye that grasp at the needy, to destroy the lowly of the earth; saying, When will the new moon be past, that we may sell grain? and the sabbath, that we may offer corn? And corn-chaff will we sell; making small the ephah, making large the shekel, making crooked the false weights, buying for silver the poor, and the needy for a pair of shoes.

Jehovah hath sworn by Jacob's pride: All their deeds I will never forget. Shall not the land tremble for this, and mourn all they that dwell therein? and rise up all of it like the Nile, and heave and sink like the Nile of Egypt? And it shall come to pass in that day, saith the Lord Jehovah,

> I will make the sun to set at noon,
> And darken the earth in bright day;
> And I will turn your feasts to mourning,
> And all your songs to a dirge;
> And put on all loins sackcloth,
> And on all heads baldness;
> And make it like the mourning for an only one,
> And its end a bitter day.

Behold, the days come, saith the Lord Jehovah, when I will send famine on the land; not famine for bread,

nor thirst for water, but to hear Jehovah's words. They shall roam from sea to sea, and from darkness to sunrising, wandering to seek Jehovah's word, and finding not. In that day the fair virgins and the youths shall faint for thirst, that swear by Samaria's sin, saying, As thy God liveth, O Dan! or, As the Way of Beer-sheba liveth! and they shall fall to rise no more.

I saw the Lord standing by the altar, and He said, Smite the capital, that the thresholds may shake, and break them upon all their heads, and the remnant of them I will slay with the sword.

In flight they shall not flee,
Nor with deliverance be delivered.
Though they dig into hell,
Thence shall My hand take them;
Though they ascend to heaven,
Thence shall I bring them down;
Though they hide on Carmel's top,
Thence shall I search, and take them;
Though they be covered from My sight in the bottom of
the sea,
Thence will I command the serpent to bite them;
Though they go captive before their foes,
Thence will I command the sword to slay them.
And I will set Mine eyes upon them
For evil, and not for good.

And the Lord Jehovah of Hosts is He
That toucheth the earth, and it melteth,
And all its dwellers mourn,
And it riseth wholly like the Nile,
And sinketh like the Nile of Egypt;

That buildeth on the heavens His roof-chambers,
His vault upon the earth He founded ;
That calleth the waters of the sea,
And poureth them upon the earth ;
Jehovah is His name !

Are ye not to Me like the sons of the Ethiopians, O sons of Israel? saith Jehovah. Have I not brought Israel from Egypt? and the Philistines from Caphtor? and the Syrians from Kir? Behold, the eyes of Jehovah are upon the wicked kingdom, and I will destroy it from upon the ground.

Nevertheless I will not utterly destroy the house of Jacob: saith Jehovah. For behold, I command, and I will sift the house of Israel through all nations, as one sifteth through a sieve, and there shall not a particle fall to the ground. By the sword shall all the sinners of my people die, who say, The evil shall not come nigh nor overtake us.

In that day will I raise up the tabernacle of David that is fallen, and repair its breaches, and raise up its ruins, and build it as in the days of yore. And I will bring again the captivity of My people Israel, and they shall build the waste cities and dwell there, and plant vineyards and drink their wine, and make gardens and eat their fruit; and I will plant them upon their land, and they shall no more be plucked up from their land, which I have given them: saith Jehovah thy God.

And in the days of Jeroboam son of Joash arose Hosea son of Beeri, and prophesied in Jehovah's name against the house of Jehu, saying: Yet a little while, and I will visit the bloodshed of Jezreel upon the house of Jehu, and will blot out the kingdom of the house of Is-

rael. And it shall come to pass at that day, that I will break the bow of Israel in the vale of Jezreel. For I will no more have mercy upon the house of Israel, that I should pardon them; for ye are not My people, and I will not be yours.

Israel knoweth not that I gave her the corn, and the wine, and the oil, and multiplied her silver and her gold, wherewith they made a Baal. Therefore will I take back My corn in its time, and My wine in its season, and will pluck away My wool and My flax which should have covered her nakedness. And I will cause all her mirth to cease, her feasts, her new moons, and her Sabbaths, and all her solemn seasons. And I will lay waste her vines and her fig-trees, whereof she hath said, These are my hire that my lovers, the Baals, have given me; and I will make them a forest, and the beasts of the field shall eat them. And I will visit upon her the days of the Baals, unto which she burned insense; when she decked herself with her nose-rings and her jewels, and went after her lovers; but Me she forgat: saith Jehovah.

Therefore, behold, I will allure her, and bring her into the wilderness, and speak unto her heart. And I will give to her her vineyards thence; and the vale of Trouble (Achor) shall be a door of hope; and she shall prove docile there, as in the days of her youth, and as in the day when she came up from the land of Egypt. And I will put away the names of the Baals out of her mouth, that they be no more mentioned by their name. And Israel shall say, I will arise and return to my first husband, Jehovah; for then was it better for me than now. And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and justice, and loving-

kindness, and mercy. Yea, I will betroth thee unto Me in faithfulness, that thou mayest know Jehovah.

For many days shall the children of Israel be without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim; afterwards shall the children of Israel return, and seek Jehovah their God, and David their king; and shall come with fear unto Jehovah and His goodness in the latter days. And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up from the land; for great shall be the day of Jezreel.

And it shall come to pass in that day, I will answer, saith Jehovah, I will answer the heavens' prayers, and they shall answer the earth; and the earth shall answer the corn, and the wine, and the oil; and they shall answer Jezreel (Sown of God). And I will sow Israel unto Me in the land; and I will have mercy upon her that had not obtained mercy; and I will say to them that were not My people, Thou art My people; and they shall say, Thou art my God. And I will break the bow and the sword and the battle out of the land, and make them to lie down in safety. And the number of the sons of Israel shall be like the sand of the sea, that cannot be measured nor numbered. And it shall come to pass that, for that was said to them, Ye are not My people, they shall be called, Sons of the living God.

And Jehovah saw the affliction of Israel, that it was very bitter; neither was there any helper for Israel. And Jehovah said not that he would blot out the name of Israel from under heaven; so he saved them by the hand of Jeroboam son of Joash. And Jeroboam humbled Damascus, and he restored the border of Israel

from before Hamath unto the Sea of the Arabah, according to the word of Jehovah, which he spake by the hand of his servant Jonah son of Amittai, the prophet, of Gath-hepher. And Jeroboam slept with his fathers, with the kings of Israel; and Zechariah (Jah Remembereth) his son reigned in his stead.

CHAPTER VI.

II. KINGS, xv. HOSEA, iv.-ix., xi.

BEGINNING OF THE END.

Conspiracy of Shallum—Reign of Menahem—Tributary to Assyria—Hosea's Preaching—Misrule—Vain League with Assyria—Transient Penitence—Love, not Sacrifice—Bandits—Corruption of the Priesthood—General Insecurity—Calf-Worship Denounced—Weakness of Israel—He Shall Go Captive—Apostasy of Israel—The Feast of Tabernacles—No Joy for Israel.

Now Zechariah son of Jeroboam reigned over Israel in Samaria six months. And he did evil in the sight of Jehovah, as his fathers had done; he departed not from the sins of Jeroboam son of Nebat, who made Israel to sin. And Shallum (Recompense) son of Jabesh conspired against him, and smote him in the midst of the people, and slew him, and reigned in his stead. This was the word of Jehovah which he spake to Jehu, saying: Thy sons of the fourth generation shall sit upon the throne of Israel. And so it came to pass.

And Shallum son of Jabesh reigned a month in Samaria. And Menahem (Comforter) son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum son of Jabesh in Samaria, and slew him, and reigned in his stead. And Menahem went out from Tirzah and smote Tiphsah, and all that were therein, and its country round about; because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up.

And in the days of Menahem Tiglath-pileser (Trust is Adar) king of Assyria came against the land ; and Menahem gave Tiglath-pileser a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money from Israel, from all the mighty men of wealth, from each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

And in those days spake Hosea son of Beeri, the prophet, saying :

Hear this, ye priests,
Give heed, ye house of Israel,
And ye, house of the king, give ear,
For against you is the judgment ;
Because ye have been a snare at Mizpah,
A net spread out on Tabor.
Oppressed is Ephraim, crushed through misrule,
Because they would fain walk after vanity.
I am like the moth to Ephraim ;
Like gnawing of worms to the house of Judah.

And Ephraim saw his sickness,
And Judah his sore ;
And Ephraim went to Assyria,
And sent to King Contender (Jareb) ;
But he could not heal you,
And your sore left you not.
For I am like the lion to Ephraim,
Like the young lion to the house of Judah ;
I—I tear, and go,
I carry off, and none rescueth.

I will go back to My place,
Till they confess, and seek My face.
In their affliction they will seek Me :
" Come, let us return unto Jehovah,
For He hath torn, and will heal us ;
He smiteth, and will bind us up.
He will revive us after two days,
On the third day raise us up,
That we may live before Him, and know.
Let us strive to know Jehovah,
Whose going forth is sure, like dawn,
That He may come like showers upon us,
Like early rain that watereth the earth."

What shall I do to thee, Ephraim ?
What shall I do to thee, Judah ?
For thy love is like a morning-cloud,
And like the dew that riseth early.
Therefore I hewed them with prophets,
And slew them with words of My mouth ;
Like light goeth forth My judgment.
For I desire love and not sacrifice,
And knowledge of God more than burnt-offerings.

But they are like men that break covenant ;
There were they faithless toward Me.
When I would heal Israel,
Then is Ephraim's sin revealed,
And the misdeeds of Samaria.
For they have wrought lies ;
The thief entereth,
Bandits plunder without.
Gilead is a town of evil-doers,

Tracked with blood.
Like man-snarers, bandits, are the guild of priests,
That murder on the road to Shechem.
For they have wrought shame ;
In the house of Israel I have seen an horrible thing.

Hear Jehovah's word, O house of Israel,
For Jehovah hath a suit against the dwellers of the land ;
For there is no truth, and there is no love, and there is
no knowledge of God in the land,
But swearing, and lying, and murdering, and stealing,
and committing adultery ;
Men riot, and blood is poured on blood.
Therefore the land shall mourn,
And all that dwell therein shall languish ;
The beasts of the field, and fowl of the air,
And the very fish of the sea be destroyed.

And Menahem did evil in the sight of Jehovah ; he departed not from the sins of Jeroboam son of Nebat, who made Israel to sin. And concerning the sins of Israel, the high places, and the golden calf, and the rebellion against the house of David, spake Hosea son of Beeri, saying :

Israel hath cast away the good,
Let the foe pursue him.
Kings they made, but not of Me,
Princes whom I knew not.
Of their silver and gold, made they idols,
That they might be cut off.
Loathsome is thy calf, Samaria ;
A smith made it, it is no god :
Yea, Samaria's calf shall be shivered.

My wrath is hot against them,
How long ere they repent?

For they sow wind, and reap whirlwind.
Stalks they have not, the shoots yield no grain;
If they yield, strangers devour it.
Swallowed up is Israel;
Now are they among the nations
Like a vessel that none wanteth.
For they are gone up to Assyria—
A wild ass alone by himself—
Ephraim hath hired lovers.
But though they hire among the nations,
Yet will I gather them in;
Soon shall they writhe beneath the tribute of the king of
princes.

For Ephraim hath multiplied altars to sin;
For sin his altars serve him.
Though I write him the words of My law,
Like a strange thing are My burnt-offerings reckoned.
Flesh they cook and eat it;
Jehovah accepteth them not.
Now remembereth He their guilt, and visiteth their sin:
They shall return to Egypt (captivity).

And because Israel worshipped Jehovah, who had brought them out of Egypt, as the nations worshipped their Baals, their false gods, therefore Hosea prophesied that Assyria should be to them a land of captivity, even Egypt.

When Israel was young, I loved him;
Out of Egypt I called My son.

Others called them, so they left Me ;
They sacrifice to Baals, and to images burn incense.
Yet I taught Ephraim to walk, I took them in Mine arms.
But they know not that I healed them.
He shall return to Egypt,
And Assyria be his king ;
Because they would not turn to Me.
And the sword shall whirl down on his cities,
And destroy his princes,
And devour his counsellors.

And at the joy of the Harvest-feast, the Feast of Tabernacles, spake Hosea, saying :

Rejoice not, Israel, for joy, like the nations,
For thou hast gone astray from thy God.
Threshing-floor and wine-press shall not feed them,
And the new wine shall fail her.
They shall not dwell in Jehovah's land,
But Ephraim shall return to Egypt,
In Assyria shall they eat the unclean.
They shall not pour out wine to Jehovah,
And their offerings shall not please Him ;
Their bread shall be like mourners' bread,
All that eat it are unclean ;
For their bread is for their hunger,
It cometh not to Jehovah's house.
What will ye do in the festal day,
In the day of Jehovah's feast ?
Come are the days of visitation,
Come the days of recompense ;
Israel shall know it.

CHAPTER VII.

II. KINGS, xv.-xvii. II. CHRONICLES, xxviii. PSALMS, lxxx. ISAIAH, vii. HOSEA, vii., x.-xiv.

FALL OF SAMARIA.

Conspiracy of Pekah—League against Assyria—War with Judah—Siege of Jerusalem—Invasion of Tiglath-pileser—Pekah Assassinated—Hoshea King—Another League—Hosea Against the Foreign Policy—Hoshea a Captive—A Sermon of Warning—Capture of Samaria—Deportation—Beth-aven's Calf—Utter Destruction—Words of Comfort—An Assyrian Satrapy—Peopling Samaria—Learning the Fear of Jehovah—Idols of the Nations—The Ruined Vineyard.

Now Menahem slept with his fathers; and Pekahiah (Jah Openeth) his son reigned in his stead. And Pekahiah son of Menahem reigned over Israel in Samaria two years. And he did evil in the sight of Jehovah; he departed not from the sins of Jeroboam son of Nebat, who made Israel to sin. And Pekah son of Remaliah, his captain, conspired against him, and with him were fifty men of the Gileadites; and he smote Pekahiah in Samaria, in the hold of the king's house, together with Argob and Arieh (Lion), and slew him, and reigned in his stead. And Pekah son of Remaliah reigned over Israel in Samaria twenty years. And he did evil in the sight of Jehovah; he departed not from the sins of Jeroboam son of Nebat, who made Israel to sin.

And it came to pass in those days, that Pekah son of Remaliah king of Israel, and Rezin king of Damascus,

the Philistines also, made a league against the king of Assyria, but Ahaz king of Judah would not join their league. Therefore they counselled together, saying: Let us go up against Judah, and distress it, and break through and take it, and set up as king in the midst of it the son of Tabeel. And Jehovah delivered Ahaz into the hand of the king of Syria; and they smote him, and carried away a great multitude of captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. The Philistines also invaded the cities of the lowland, and of the south of Judah, and took Beth-shemesh, and Aijalon, and Gederoth, and Soco with its villages, and Timnah with its villages, and Gimzo with its villages. Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up against Jerusalem, and besieged Ahaz, but could not take the city. And Ahaz sent messengers to Tiglath-pileser king of Assyria, saying: Thy servant and thy son am I; come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who are risen up against me. And Ahaz took the silver and gold that was found in Jehovah's house, and in the treasures of the king's house, and sent a present to the king of Assyria. And the king of Assyria hearkened unto him; and the king of Assyria went up against Damascus, and took it, and carried the people captive to Kir, and slew Rezin. And the king of Assyria came up against the land of Israel, and took Ijon, and Abel-beth-maacah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

And Hoshea (Salvation) son of Elah made a conspiracy against Pekah son of Remaliah, and smote him,

and slew him, and reigned in his stead. And Hoshea son of Elah reigned in Samaria over Israel nine years. And he did evil in the sight of Jehovah, yet not like the kings of Israel that were before him. Against him came up Shalmaneser (Shalman be Gracious) king of Assyria; and Hoshea became his servant, and paid him tribute.

(And it came to pass afterward that Hoshea entered into a league against the king of Assyria with the kings of the nations around about, and he sent presents also unto Seveh king of Egypt. But concerning a league with Egypt spake Hosea son of Beeri, saying:)

Ephraim—he waxeth old among the nations,
Ephraim is a cake not turned.
Strangers devoured his strength, and he knew it not;
Gray hairs are sprinkled on him, and he knew it not;
And they turned not to Jehovah their God,
Nor sought Him for all this.
But Ephraim is like a simple, senseless dove:
To Egypt they have called; to Assyria are they gone.
As they go, I spread My net upon them,
Like fowl of the air I bring them down;
I punish them, as was foretold.
Woe to them! for they have wandered from Me;
Destruction! for they have sinned against Me;
Though I redeem them, against Me they speak lies.

And Hosea son of Beeri said, moreover:

Ephraim hath compassed Me with lies,
And with deceit the house of Israel;
Ephraim chaseth wind, and hunteth the east wind;
Every day he multiplieth lies and falsehood.
With Assyria they made a league,

And oil is carried unto Egypt.
But now turn to thy God;
Keep love and right,
And constantly trust in Jehovah.

And the king of Assyria found conspiracy in Hoshea son of Elah king of Israel, because he sent messengers to Seveh king of Egypt, and paid not the yearly tribute to the king of Assyria; therefore the king of Assyria shut him up, and bound him in prison. This is the word that Hosea son of Beeri spake, saying:

Thou art destroyed, O Israel,
For who is thy help?
Where is then thy king,
To save thee in all thy cities?
And thy judges, of whom thou saidst:
"Give me a king and princes?"
I give thee a king in My wrath,
And take him away in Mine anger.
Ephraim's guilt is bound up, stored away his sin.
From the power of hell shall I save them?
From death shall I redeem them?
Where are thy plagues, O death?
Where thy destruction, hell?
Pity is hid from Mine eyes.

There cometh an east wind (Assyria),
A wind of Jehovah coming up from the desert,
And Ephraim's cistern is dried up, parched his fountain;
It robbeth the treasury of all precious vessels.
Samaria doeth penance,
For she rebelled against her God.

By the sword they fall,
Their babes are dashed in pieces,
Their wives with child ripped up.

And the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away unto Assyria, and placed them in Halah, and in Habor, on the river of Gozan, and in the cities of the Medes.

This is the word which Hosea son of Beeri spake, saying:

The dwellers of Samaria bemoan Beth-aven's calf;
Yea, his people mourn for him,
His priests quake because of him,
For his glory, because it is departed from him.
As for him—to Assyria is he carried,
A gift for King Contender (Jareb).
Ephraim earneth shame,
Israel is confounded through his own device.
Samaria's king doth vanish,
Like foam on the water's face.
The heights of Aven (sin) vanish, Israel's sin;
Thorns and thistles come up upon their altars.
And they say to the mountains, Cover us;
And to the hills, Fall on us.
Ye have plowed evil, sin have ye reaped,
Ye have eaten the fruit of lies.
Because thou trustedst to thy chariots, to thy many warriors,
Tumult shall rise among thy people,
And all thy fortresses be spoiled,

As Shalman spoiled Beth-arbel in the day of battle—
The mother dashed in pieces on her children.
Thus hath he done to you, O Beth-el,
Because of your great wickedness:
In the dawn Israel's king vanisheth utterly.

But words of comfort also spake Hosea son of Beeri, saying:

Return, Israel, to Jehovah thy God,
For thou hast stumbled through thy guilt.
Take with you words, and turn to Jehovah;
Say to Him: "Forgive all guilt, and be gracious,
And we will render the fruit of our lips.
Assyria shall not save us, on horses we will not ride,
Nor call our handiwork our god—
Since in Thee the orphan findeth pity."

(*Jehovah.*) I will heal their backslidings, I will freely love them,
For Mine anger is turned from him.
I will be like dew to Israel,
He shall blossom like the lily,
And strike root like Lebanon.
His shoots shall spread,
And his beauty be like the olive,
And his scent like Lebanon.
The dwellers in his shade shall live again like corn,
They shall blossom like the vine,
His fame like wine of Lebanon.

And the king of Assyria brought men from Babylon, and from Cuthah, and from Avva, and from Hamath, and

from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in its cities. And it came to pass, at the beginning of their dwelling there, that they feared not Jehovah; therefore Jehovah sent lions among them, which killed some of them. So they spake to the king of Assyria, saying: The nations which thou hast carried away, and placed in the cities of Samaria, know not the religion of the God of the land; and he sendeth among them lions, and, behold, they slay them, because they know not the religion of the god of the land. Then the king of Assyria commanded, saying: Carry thither one of the priests whom ye brought thence, that he may go and dwell there, and teach them the religion of the God of the land. So one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear Jehovah. But every nation made its own gods, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth (Zarpanit), and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avvites made Nibhaz and Tartak, and the Sepharvites burnt their children in the fire to Adrammelech (King Adar) and Anammelech (King Anu), the gods of Sepharvaim. So these nations feared Jehovah, and served their graven images; their children likewise, and their children's children; as did their fathers, so do they unto this day.

So Jehovah removed Israel out of his sight, as he spake by the hand of all his servants the prophets; and Israel was carried away out of their own land to Assyria, unto this day.

THE SONG OF THE RUINED VINEYARD.

(*To the tune of The Lilies a Testimony.*)

I.

Shepherd of Israel, give ear,
That leadest Joseph like a flock;
Inhabiter of the thunder-cloud, shine forth.
Before Ephraim, Benjamin, and Manasseh,
Stir up Thy might, and come and save us.
O God, turn us;
Let Thy face shine, and we are saved.

II.

Jehovah, God of Hosts,
How long wilt Thou smoke against Thy people's prayer?
Thou hast fed them with bread of tears,
And given them buckets of tears to drink.
Thou makest us a strife to our neighbors;
Our enemies laugh us to scorn.
O God of Hosts, turn us;
Let Thy face shine, and we are saved.

III.

Thou bringest a vine from Egypt,
Thou castest out nations, and plantest it in.
Thou didst make place before it,
That it rooted deep, and filled the land.
Mountains were covered with its shade,
And its twigs were goodly cedars.
It sent out its boughs to the sea,
And to the River its shoots.
Why hast Thou broken her walls,

That all that pass by pluck her ?
The boar of the forest devoureth it,
The beasts of the field feed on it.
O God of Hosts, turn now ;
Behold from heaven, and see.

IV.

Visit, then, this vine,
And guard what Thy right hand planted ;
The son whom Thou hast chosen.
It is burned with fire, cut off ;
At the rebuke of Thy face they perish.
Be Thy hand on the man of Thy right hand (Benjamin),
On the son of man whom Thou hast chosen.
Let us not be turned from Thee ;
Quicken us, that we may call on Thy name.
O Jehovah, God of Hosts,
Let Thy face shine, and we are saved.

PART IV.

JUDAH, FROM REHOBOAM TO THE EXILE.

CHAPTER I.

I. KINGS, xii., xiv., xv., xxii. II. KINGS, iii. II. CHRONICLES, xi.-xix.

REHOBOAM TO JEHOSHAPHAT.

Shemaiah's Warning—A State of War—Invasion of Shishak—Sack of Jerusalem—Rehoboam's Harem—Idolatry in Judah—Death of Rehoboam—Abijah Defeats Jeroboam—Death of Abijah—Asa against Idolatry—Ethiopian Invasion—Jewish Victory—Baasha Builds Ramah—Syrian Alliance—Hanani's Rebuke—Death of Asa—Jehoshaphat's Legal Reforms—Centralization—Court of Appeal at Jerusalem—Foreign Tributaries—League with Ahab—Edom a Vassal—Abortive Naval Enterprise—War with Moab.

Now it came to pass, when Jeroboam and the men of Israel rebelled against Rehoboam at Shechem, and stoned Adoniram, who was over the levy, that Rehoboam hasted and mounted his chariot, and fled to Jerusalem. And when he was come to Jerusalem, he assembled all the house of Judah, and the tribe of Benjamin, to fight against the house of Israel, to restore the kingdom to Rehoboam son of Solomon. But the word of God came unto Shemaiah (Jah Heareth) the man of God, saying: Speak to Rehoboam son of Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the rest of the people, saying, Thus saith Jehovah: Ye shall not go up, nor fight against your brethren the children of Israel. Return every man to his house; for this thing is of me. And they hearkened unto the word of Jehovah, and turned back, according to the word of

Jehovah. Nevertheless there was border war between Rehoboam and Jeroboam all their days.

And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. And he strengthened the fortified cities, and put captains in them, and store of food, and oil, and wine. And in every several city he put shields and spears, and made them exceeding strong. And Judah and Benjamin belonged to him. And the priests and the Levites that were in all Israel betook themselves to him. And after them, out of all the tribes of Israel, such as set their hearts to seek Jehovah, the God of Israel, came to Jerusalem to sacrifice unto Jehovah, the God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam son of Solomon strong, three years; for they walked three years in the way of David and Solomon.

And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem. And he took away the treasures of the house of Jehovah, and the treasures of the king's house, and the golden arms which David took from Hadadezer king of Zobah and brought to Jerusalem; he even took away all. And he took away all the shields of gold which Solomon had made, and brought them to Egypt. And King Rehoboam made in their stead shields of brass, and committed them to the hands of the captains of the guard, who kept the door of the king's house. And it came to pass, that as oft as the king went into the house of Jehovah, the guard bare them, and brought them back into the guard-chamber.

And Rehoboam took him a wife, Mahalath, the daughter of Jerimoth son of David, and of Abihail daughter of Eliab son of Jesse; and she bare him three

sons. And after her he took Maacah daughter of Absalom; and she bare him Abijah (Father is Jah), and Attai, and Ziza, and Shelomith. And Rehoboam took eighteen wives, and sixty concubines, and begat twenty-eight sons and sixty daughters. But Rehoboam loved Maacah daughter of Absalom above all his wives and his concubines. And Rehoboam gave the first place to Abijah son of Maacah, as prince among his brethren, with intent to make him king. And Rehoboam acted wisely, in that he dispersed of all his sons throughout all the lands of Judah and Benjamin, unto every fortified city. And he gave them provision in abundance; and sought for them many wives.

And Rehoboam son of Solomon reigned over Judah seventeen years in Jerusalem, the city which Jehovah chose out of all the tribes of Israel, to put his name there. And Rehoboam was forty-one years old when he began to reign; and his mother's name was Naamah the Ammonitess. And Judah did evil in the sight of Jehovah, and provoked him to jealousy with their sins which they committed, above all that their fathers had done. For they built them high places, and pillars of Baal, and Ashtoreth images, on every high hill, and under every green tree; and there were also in the land those consecrated to shame. They did according to all the abominations of the nations which Jehovah drove out before the children of Israel.

And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And Abijah his son reigned in his stead. Three years reigned Abijah in Jerusalem; and his mother's name was Maacah daughter of Absalom. And Abijah walked in all the sins of his father, which he had done before him; and his heart was

not wholly given to Jehovah, like the heart of David his father. Nevertheless for David's sake Jehovah his God gave him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem.

And there was war between Abijah and Jeroboam. And Abijah took the field with an army of valiant men of war; and Jeroboam set the battle in array against him in the hill country of Ephraim. And Jeroboam caused an ambushment to come about behind the men of Judah; so Jeroboam and the men of Israel were before Judah, and the ambushment was behind them. And Judah looked back, and, behold, the battle was before and behind them. And they cried unto Jehovah, the priests sounding with the trumpets. And the men of Judah shouted; and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah; and God delivered them into their hand. And Abijah and his people slew them with a great slaughter. And Abijah pursued after Jeroboam, and took cities from him; Beth-el with its villages, and Jeshanah with its villages, and Ephrain with its villages. Thus the children of Israel were humbled at that time, and the children of Judah prevailed, because they relied upon Jehovah. Neither did Jeroboam recover strength again in the days of Abijah.

And Abijah waxed mighty; and he took unto himself fourteen wives, and begat twenty-two sons and sixteen daughters. And Abijah slept with his fathers, and they buried him in the city of David, and Asa reigned in his stead. Forty-one years reigned he in Jerusalem; and his mother's name was Maacah daughter of Absalom. In his days the land was quiet ten years.

And Asa did that which was right in the eyes of Jehovah, like David his father. And he put away out of the land those consecrated to shame, and removed all the idols that his fathers had made. And also Maacah his mother he removed from her queenship, because she had made an idol to Ashtoreth; and Asa cut down her idol, and burnt it at the brook Kidron. And Asa brought into the house of Jehovah the things that his father had dedicated, and the things that he had dedicated, silver, and gold, and vessels. But the high places were not taken away; nevertheless the heart of Asa was wholly given to Jehovah all his days.

And there came out against Asa Zerah the Ethiopian with a great host; and he came unto Mareshah. And Asa went out to meet him, and they set the battle in array in the valley of Zephathah at Mareshah. And Asa cried unto Jehovah his God, and said: Jehovah, there is none beside thee to help him that hath no strength against the strong. Help us, Jehovah our God; for we rest on thee, and in thy name we go against this multitude. Jehovah, thou art our God; let not man prevail against thee. And Jehovah smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar; and there fell of the Ethiopians until none remained alive; for they were destroyed before Jehovah, and before his host. And Asa carried away very much booty. And he smote all the cities round about Gerar; for the fear of Jehovah came upon them. And he spoiled all the cities; for there was much spoil in them. He smote also the tents of cattle, and carried away sheep in abundance, and camels, and returned to Jerusalem.

And there was war between Asa and Baasha king of

Israel all their days. And Baasha king of Israel prevailed; and he went up against Judah, and built Ramah, that none might go out or come in to Asa king of Judah. Then Asa took all the silver and the gold that were left in the treasures of the house of Jehovah, and the treasures of the king's house, and gave them into the hand of his servants. And King Asa sent them to Ben-hadad son of Tabrimmon son of Hezion, king of Syria, that dwelt at Damascus. And Ben-hadad hearkened unto King Asa, and sent the captains of his armies against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maacah, and all the district of Chinneroth, together with all the land of Naphtali. And it came to pass, when Baasha heard it, that he left off building Ramah, and returned to Tirzah. Then King Asa issued a proclamation unto all Judah; none was exempted. And they carried away the stones of Ramah, and its timbers, wherewith Baasha had builded; and King Asa built therewith Geba of Benjamin, and Mizpah.

And Hanani the seer came to Asa king of Judah, and rebuked him, because he had relied on the king of Syria, and had not relied on Jehovah his God. For the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in behalf of those whose heart is wholly given to him. And Asa was wroth with the seer, and put him in the stocks; for he was in a rage with him because of this thing. And Asa oppressed some of the people at the same time.

Now in the time of his old age Asa became diseased in his feet. And Asa slept with his fathers, and was buried with his fathers in the city of David his father; and Jehoshaphat (Jah Judgeth) his son reigned in his stead. Jehoshaphat was thirty-five years old when he began to

reign; and he reigned twenty-five years in Jerusalem; and his mother's name was Azubah daughter of Shilhi. and he walked in all the way of Asa his father; he turned not aside therefrom, doing that which was right in the eyes of Jehovah. And the rest of those consecrated to shame, who were left in the days of his father Asa, he put away out of the land. But the high places were not taken away, the people still sacrificing and burning incense in the high places.

In the third year of his reign Jehoshaphat sent his princes to teach in the cities of Judah; and with them Levites and priests. And they taught in Judah, having with them the book of the law of Jehovah; and they went in circuit throughout all the cities of Judah, and taught the people. And Jehoshaphat set judges in the land, in all the fortified cities of Judah, city by city, and said to the judges: Take heed what ye do; for ye judge not for man, but for Jehovah, and he is with you in the judgment. And now let the fear of Jehovah be upon you; take heed and act in the fear of him; for there is no injustice with Jehovah our God, nor respect of persons, nor taking of gifts. Moreover in Jerusalem Jehoshaphat set some of the Levites and the priests, and some of the heads of houses, for the judgment of Jehovah, and for the trial of suits, whatsoever suit should come to them from their brethren that dwelt in their cities. And Amariah (Jah Speaketh) the high priest was over all matters of Jehovah; and Zebadiah (Jah Giveth) son of Ishmael, prince of the house of Judah, was over all the king's matters.

And Jehovah was with Jehoshaphat; and Jehovah established the kingdom in his hand. And all Judah brought Jehoshaphat presents; and he had riches and

honor in abundance. And the fear of Jehovah fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. And some of the Philistines brought Jehoshaphat presents, and silver in abundance; and the Arabians brought him flocks. And Jehoshaphat grew greater and greater; and he built in Judah castles and store-cities. And he had great works of defence in the cities of Judah; and men of war, mighty men of valor, in Jerusalem, and in the fortified cities throughout all Judah.

And Jehoshaphat made peace with Ahab king of Israel, and joined affinity with him, taking to wife for Jehoram his son Athaliah daughter of Ahab. And after certain years Jehoshaphat went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that were with him, and persuaded him to go up with him against Ramoth of Gilead. And Ahab fell there at Ramoth of Gilead, but Jehoshaphat king of Judah returned in safety to his house to Jerusalem. And Jehu son of Hanani the seer went out to meet him, and said to King Jehoshaphat: Shouldest thou help the wicked, and love them that hate Jehovah? Therefore is wrath upon thee from Jehovah.

Now Edom was subject to Jehoshaphat king of Judah. There was no king in Edom; a deputy of Jehoshaphat was king. And Jehoshaphat made ships of Tarshish to go to Ophir for gold. Howbeit they went not; for the ships were wrecked at Ezion-geber. Then said Ahaziah son of Ahab to Jehoshaphat: Let my servants go with thy servants in the ships. But Jehoshaphat would not.

And it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel. And Joram king of Israel sent to Jehoshaphat king of Judah,

saying: The king of Moab hath rebelled against me; wilt thou go with me against Moab to battle? And Jehoshaphat said: I will go up; I am as thou art, my people as thy people, my horses as thy horses. So they went up against Moab by way of the land of Edom, and the king of Edom went with them. And they smote Moab, and laid his land waste. Howbeit Moab returned not to his obedience. And Jehoshaphat returned to his own land.

CHAPTER II.

II. KINGS, viii., ix., xi., xii., xiv., xv. II. CHRONICLES, xxi.–xxvii.

JEHORAM TO JOTHAM.

Jehoram Slays his Brethren—Revolt of Edom—Death of Jehoram—Jehu Slays Ahaziah—Usurpation of Athaliah—Rescue of Joash—Conspiracy of Jehoiada—Joash Proclaimed King—Athaliah in the Temple—Treason—Athaliah Put to Death—Repairing the Temple—Priests in Default—Death of Jehoiada—Murder of Zechariah—The Syrians Bought Off—Joash Assassinated—Accession of Amaziah—Conquest of Edom—War with Israel—Capture of Jerusalem—Assassination of Amaziah—Accession of Uzziah—His Conquests—His Buildings—The King's Leprosy—Jotham Regent—Jotham's Good Reign.

Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David; and Jehoram (Jah is Exalted) his son reigned in his stead. And he had brethren the sons of Jehoshaphat, to whom their father had given great gifts, of silver, and of gold, and of precious things, with fortified cities in Judah; but the kingdom gave he to Jehoram, because he was the first-born. And when Jehoram was risen up over the kingdom of his father, and had strengthened himself, he slew all his brethren with the sword, and some of the princes also.

Jehoram was thirty-two years old when he began to reign; and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab; for he had the daughter of Ahab to

wife. And he did evil in the sight of Jehovah. Howbeit Jehovah would not destroy Judah, because of his covenant with David, and because he promised to give a light to him of his children alway.

In his days Edom revolted from under the hand of Judah, and made a king over themselves. Then Jehoram passed over to Seir, and all his chariots with him. And the Edomites prevailed against him, and surrounded him. And it came to pass, that he rose up by night, and smote the Edomites that surrounded him, and the captains of the chariots; and the people escaped to their homes. So Edom revolted from under the hand of Judah, unto this day. At the same time Libnah also revolted from under his hand. And Jehovah stirred up against Jehoram the spirit of the Philistines, and of the Arabians that are beside the Ethiopians; and they came up against Judah, and overran it, and plundered it. And after all this Jehovah smote Jehoram in his bowels with an incurable disease.

And Jehoram slept with his fathers, and was buried with his fathers in the city of David; and Ahaziah (Jah Holdeth) his son reigned in his stead. Twenty-two years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem; and his mother's name was Athaliah daughter of Omri. He also walked in the ways of the house of Ahab; for his mother was his counsellor to make him sin. And he went up with Joram son of Ahab king of Israel to war against Hazael king of Syria at Ramoth of Gilead. And the Syrians wounded Joram; and he returned to be healed in Jezreel of the wounds which were given him at Ramoth, when he fought against Hazael king of Syria. And Ahaziah son of Jehoram king of Judah went down

to see Joram son of Ahab in Jezreel, because he was sick. Now the destruction of Ahaziah was of God, in that he went unto Joram; for when he was come, he went out with Joram against Jehu son of Nimshi, whom Jehovah had anointed to cut off the house of Ahab; and Jehu slew him.

Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. But Jehosheba daughter of King Jehoram, sister of Ahaziah, the wife of Jehoiada (Jah Knoweth) the priest, took Jehoash son of Ahaziah, and stole him away from among the king's sons that were slain, him and his nurse, in the bedchamber, and hid him from Athaliah, so that he was not slain. And he was with her hid in the house of Jehovah six years; while Athaliah reigned over the land.

And in the seventh year Jehoiada sent and fetched the centurions of the Carians, and of the guard, and brought them to him into the house of Jehovah; and he made a covenant with them, and took an oath of them in the house of Jehovah, and shewed them the king's son. And he commanded them, saying: This is the thing that ye shall do: the third part of you, that come in on the sabbath, and keep the watch of the king's house (while the third part are at the postern gate, and the third part at the gate behind the guard), shall keep the watch of the house as usual. But the other two companies of you, all that go forth on the sabbath, shall keep the watch of the house of Jehovah by the king. And ye shall compass the king about, every man with his weapons in his hand; and he that cometh within the ranks, let him be slain. And be ye with the king when he goeth out, and when he cometh in. And the centurions did according to all

that Jehoiada the priest commanded. And they took every man his men, those that came in on the sabbath, along with those that went out on the sabbath, and came to Jehoiada the priest. And the priest gave the centurions King David's spears and shields, which were in the house of Jehovah. And the guard stood, every man with his weapons in his hand, from the right corner of the temple to the left corner of the temple, along by the altar and along by the temple, round about the king. And Jehoiada brought out the king's son, and put upon him the crown, and the testimony. And they made him king, and anointed him ; and they clapped their hands, and said : Long live the king ! And Athaliah heard the noise of the guard and of the people, and she came to the people into the house of Jehovah. And she looked, and, behold, the king stood on the platform, as the custom was, and the captains and the trumpets by the king ; while all the people of the land rejoiced, and blew with trumpets. Then Athaliah rent her clothes, and cried : Treason, treason ! And Jehoiada the priest commanded the centurions that were set over the host, and said to them : Have her forth between the ranks ; and him that followeth her slay with the sword. For the priest said : Let her not be slain in the house of Jehovah. So they put her between two files, and brought her out by way of the horses' entrance to the king's house ; and there was she slain.

And Jehoiada made the covenant between Jehovah and the king and the people, that they should be Jehovah's people ; between the king also and the people. And all the people of the land went to the house of Baal, and brake it down ; his altars and his images brake they in pieces thoroughly ; and Mattan the priest of Baal they

slew before the altars. And the priest appointed a watch over the house of Jehovah. And he took the centurions, and the Carians, and the guard, and all the people of the land; and they brought down the king from the house of Jehovah, and came by the way of the gate of the guard unto the king's house. And Jehoash sat on the throne of the kings. And all the people of the land rejoiced, and the city was quiet.

Jehoash was seven years old when he began to reign; and he reigned forty years in Jerusalem; and his mother's name was Zibiah of Beer-sheba. And Jehoiada took for him two wives, and he begat sons and daughters. And Jehoash did that which was right in the eyes of Jehovah all his days while Jehoiada the priest instructed him. Howbeit the high places were not taken away, the people still sacrificing and burning incense in the high places.

And it came to pass, that Jehoash was minded to restore the house of Jehovah. And Jehoash said to the priests: All the money of the hallowed things that is brought into the house of Jehovah, current money, redemption money of any sort, whatsoever money it cometh into any man's heart to bring into the house of Jehovah, let the priests set aside, every man from his receipts; and let them repair the breaches of the temple, wheresoever any breach be found. But it came to pass, that in the twenty-third year of King Jehoash the priests had not repaired the breaches of the temple. Then King Jehoash called for Jehoiada the priest, and for the other priests, and said to them: Why repair ye not the breaches of the temple? Now therefore, set aside no more money from your receipts, but deliver it for the repair of the temple. And the priests consented

that they should take no more money from the people, neither repair the breaches of the temple. But Jehoiada the priest took a chest (ark), and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of Jehovah ; and the priests that kept the door put therein all the money that was brought into the house of Jehovah. And it came to pass, when they saw that there was much money in the chest, that the king's secretary and the high priests came up, and put up in bags and counted the money that was found in the house of Jehovah. And they gave the money that was weighed out into the hands of them that did the work, that were set over the house of Jehovah ; and they paid it out to the carpenters and builders, that wrought upon the house of Jehovah, and to the masons and the stone-cutters, and for buying timber and hewn stone to repair the breaches of the house of Jehovah, and for all that was laid out for the house to repair it. And they did not reckon with the men, into whose hand they delivered the money to give to them that did the work ; for they dealt faithfully.

And Jehoiada waxed old and was full of days, and he died. And they buried him in the city of David among the kings, because he had done good in Israel, and toward God and his house. And after the death of Jehoiada the princes of Judah forsook the house of Jehovah, the God of their fathers, and served idols; and wrath came upon Judah and Jerusalem for this their guiltiness. And the spirit of God came upon Zechariah son of Jehoiada, the priest; and he stood above the people, and said to them : Thus saith God : Why transgress ye the commandments of Jehovah, that ye cannot prosper? Because ye have forsaken Jehovah, he hath also

forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of Jehovah. Thus Jehoash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said : Jehovah look upon it, and require it.

Then Hazael king of Syria went up, and fought against Gath, and took it ; and Hazael set his face to go up against Jerusalem. And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of Jehovah, and of the king's house, and sent it to Hazael king of Syria ; and he went away from Jerusalem.

And Jozacar son of Shimeath, and Jehozabad son of Shomer, servants of Jehoash, arose against him, because of the blood of the son of Jehoiada the priest, and made a conspiracy in the citadel, and smote him, and he died ; and they buried him with his fathers in the city of David ; and Amaziah his son reigned in his stead.

Amaziah was twenty-five years old when he began to reign ; and he reigned twenty-nine years in Jerusalem ; and his mother's name was Jehoaddan of Jerusalem. And he did that which was right in the eyes of Jehovah ; howbeit the high places were not taken away, the people still sacrificing and burning incense in the high places. And it came to pass, as soon as the kingdom was established in his hand, that he slew his servants that had slain the king his father ; but the children of the murderers he put not to death.

And Amaziah gathered Judah together, to go and war against Edom. He hired also mighty men of valor out

of Israel for an hundred talents of silver. But there came a man of God to him, saying: O king, let not the army of Israel go with thee; for Jehovah is not with Israel. And Amaziah said to the man of God: But what shall we do for the hundred talents which I have given to the troop of Israel? And the man of God answered: Jehovah can give thee more than this. Then Amaziah separated the troop that was come to him out of Ephraim, to go home again. And their anger was greatly kindled against Judah, and they returned home in fierce anger. And Amaziah took courage, and led forth his people, and went to the Valley of Salt, and smote of the children of Seir ten thousand; and he took Sela by war, and called the name of it Joktheel, unto this day. But the troop which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, on the road to Samaria from Beth-horon, and smote them, and took much spoil.

Then Amaziah sent messengers to Joash son of Jehoahaz son of Jehu, king of Israel, saying: Come, let us look one another in the face. But Joash king of Israel sent to Amaziah king of Judah, saying: The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife; but the wild beasts that were in Lebanon passed over the thistle and trode it down. Thou hast indeed smitten Edom, and thine heart hath lifted thee up. Glory thereof, and abide at home; for why shouldst thou meddle with misfortune, that thou shouldst fall, thou, and Judah with thee? But Amaziah would not hear. So Joash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah. And Judah was put to the

worse before Israel; and they fled every man to his home. And Joash king of Israel took Amaziah king of Judah, the son of Jehoash son of Ahaziah, at Beth-shemesh; and he brought him to Jerusalem. And he brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits. And he took all the gold and silver, and all the vessels that were found in the house of Jehovah, and in the treasures of the king's house, and hostages also, and returned to Samaria.

And they made a conspiracy against Amaziah in Jerusalem; and he fled to Lachish. And they sent after him to Lachish, and slew him there. And they brought him upon horses; and he was buried at Jerusalem with his fathers in the city of David. And all the people of Judah took Azariah (Jah Helpeth), who was sixteen years old, and made him king instead of his father Amaziah.

Sixteen years old was Azariah when he began to reign; and he reigned fifty-two years in Jerusalem; and his mother's name was Jecoliah of Jerusalem. And he did that which was right in the eyes of Jehovah; howbeit the high places were not taken away, the people still sacrificing and burning incense in the high places. He built Eloth, and restored it to Judah, after that Amaziah slept with his fathers. And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod; and he built cities in the country of Ashdod, and among the Philistines, and God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Meunim. And the Ammonites paid tribute to Uzziah, that is, Azariah; and his power reached even to

the entering in of Egypt; for he waxed exceeding strong. And Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. And he made in Jerusalem engines, invented by skilful men, to be on the towers and upon the corner towers, to shoot arrows and great stones. And he built towers in the wilderness, and hewed out many cisterns, for he had much cattle; in the low-land also, and in the table-land. And he had husbandmen and vinedressers in the mountains and in the fruitful fields; for he loved husbandry. And Uzziah had an army of fighting men, that made war with mighty power, to help the king against the enemy. And Uzziah prepared for all the host, shields, and spears, and helmets, and coats of mail, and bows, and slings for stones.

And it came to pass, that Jehovah smote the king, and he became a leper unto the day of his death, and dwelt in a lazar-house. And Jotham the king's son was over the household, judging the people of the land. And Azariah slept with his fathers; and they buried him with his fathers in the city of David; and Jotham his son reigned in his stead.

Jotham was twenty-five years old when he began to reign, while his father was yet alive; and he reigned sixteen years in Jerusalem; and his mother's name was Jerushah daughter of Zadok. And he did that which was right in the eyes of Jehovah; howbeit the high places were not taken away, the people still sacrificing and burning incense in the high places. He built the upper gate of the house of Jehovah, and on the wall of Ophel he built much. And he built cities in the hill country of Judah, and in the forests he built castles and towers. He fought also with the king of the children of Ammon, and

prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand cor of wheat, and ten thousand of barley. So much did the children of Ammon render unto him, in the second year also, and in the third.

In those days Jehovah began to send against Judah Rezin king of Syria, and Pekah son of Remaliah. And Jotham slept with his fathers, and was buried with his fathers in the city of David his father; and Ahaz his son reigned in his stead.

CHAPTER III.

II. KINGS, xv., xvi. II. CHRONICLES, xxviii. ISAIAH, ii., iii., v., vii.–x.

KING AHAZ.

Idolatry of Ahaz—Isaiah Denounces Idolatry—The Day of Jehovah—The Seven Woes—Alliance against Ahaz—Judah Brought Low—Siege of Jerusalem—Isaiah Encourages Ahaz—The Sign of Immanuel—Approaching Distress—Prophecy against the Allies—Assyrian Aid—Israel Punished—Future Hope—Unto Us a Child Is Born—Damascus Taken—The Altar of Ahaz—Paying the Assyrians.

TWENTY years old was Ahaz when he began to reign; and he reigned sixteen years in Jerusalem; and he did not that which was right in the eyes of Jehovah his God, like David his father. But he walked in the way of the kings of Israel; moreover he made his son to pass through the fire, according to the abominations of the heathen, whom Jehovah cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

In those days spake Isaiah son of Amoz, saying: Jehovah hath cast off His people, the house of Jacob, because they are full of the east, and are cloud-diviners like the Philistines, and strike hands with the sons of strangers. His land is full of silver and gold, no end to his treasures; his land is full of horses, no end to his chariots; his land is full of not-gods, his handiwork he

worshippeth, that which his fingers made. The earth-born shall be cast down, and man be humbled ; Thou shalt not forgive them. Go into the rock, and hide in the ground, from before the dread of Jehovah, and from His glorious majesty. The eyes of man's haughtiness are cast down, humbled the pride of men ; Jehovah alone is exalted in that day.

For a day of judgment hath Jehovah of Hosts on all the haughty and proud, and on all the lofty, and they shall be humbled ; on all cedars of Lebanon, high and lifted up, and on all oaks of Bashan, and on all mighty mountains, and on all high hills, and on every lofty tower, and on every fenced wall, and on all Tarshish ships, and on all sightly structures. Man's haughtiness is cast down, humbled the pride of men ; Jehovah alone is exalted in that day.

As for the not-gods—utterly shall they pass away. And men shall go into the holes of the rocks, and the caves of the ground, from before the dread of Jehovah, and from His glorious majesty, when He ariseth to shake the earth.

In that day shall a man cast his not-gods of silver, and his not-gods of gold, which were made for him to worship, to the moles and bats, to go into the rents of the rocks and the clefts of the crags from before the dread of Jehovah, and from His glorious majesty, when He ariseth to shake the earth.

For, behold, the Lord, Jehovah of Hosts, taketh from Jerusalem and from Judah staff and stay ; hero and man of war, judge, and prophet, and soothsayer, and elder, captain of fifty and man of rank, and counsellor, and skilled artisan, and cunning wizard. I make lads their princes, and caprice ruleth them ; and the people

are oppressed, each by the other, and each by his neighbor; the lad setteth up himself against the elder, the lowly against the great.

Jerusalem stumbleth, and Judah falleth, for their speech and their deeds are against Jehovah, to defy the eyes of His glory. The appearance of their faces witnesseth against them; like Sodom they have declared their sin, and hid it not. Woe unto them! for they have achieved for themselves evil.

My people—his rulers are a babe, and women govern him. My people—thy guides mislead, and the way of thy paths they destroy.

Jehovah taketh His place to plead, He standeth to judge the nations. Jehovah entereth into judgment with the elders of His people and their princes: It is ye that have destroyed the vineyard, the plunder of the poor is in your houses. Why do ye tread down My people, and grind the faces of the poor? saith Jehovah.

Woe unto them that join house to house, field they lay to field, till there be no room, and ye be made to dwell alone in the land!

Woe unto them that seek strong drink early, that tarry late, wine heating them!

Woe unto them that draw crime with cords of wickedness, and sin as with cart-ropes!

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto the wise in their own eyes, and prudent in their own sight!

Woe unto the mighty to drink wine, men of valor to mingle strong drink; who acquit the wicked for a bribe, and take the right of the righteous from him!

Woe unto them that decree unjust decrees, and the writers that record oppression, perverting judgment from the weak, robbing the justice of the poor of My people; whose prey is widows, and orphans their spoil!

Now Rezin king of Syria and Pekah son of Remaliah king of Israel were confederate, and made war with Ahaz king of Judah, to remove him from being king, and to set up the son of Tabeel as king in his room. And Jehovah delivered Ahaz into the hand of the king of Syria; and they smote him, and carried away of his a great multitude of captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. And Zichri, a mighty man of Ephraim, slew Maaseiah of the blood royal, and Azrikam the ruler of the palace, and Elkanah that was next to the king. At that time Rezin king of Syria drove the Jews from Elath, and restored Elath to Edom; and the Edomites came to Elath and dwelt there, unto this day. The Philistines also invaded the cities of the lowland, and of the South of Judah, and took Beth-shemesh, and Aijalon, and Gederoth, and Soco with its towns, and Timnah with its towns, and Gimzo with its towns; and they dwelt there. And Jehovah brought Judah low because of Ahaz king of Israel; for he had dealt wantonly in Judah, and trespassed sore against Jehovah.

Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up against Jerusalem, to besiege it. And the heart of Ahaz shook, and the heart of his people, as the trees of the forest shake in the wind. And Jehovah said to Isaiah: Go forth to meet Ahaz, thou, and Shear-jashub (A Remnant Returneth) thy son, at the end of the conduit of the upper pool, in the highway of the

fuller's field; and say to him, Take heed, and be quiet; fear not, neither let thy heart be faint, because of these two stumps of smoking firebrands, for the fierce anger of Rezin and Syria, and of the son of Remaliah; because Syria hath counselled evil against thee, Ephraim and the son of Remaliah, saying, Let us go up against Judah, and distress it, and break in and take it, and set up as king therein the son of Tabeel; thus saith the Lord Jehovah: It shall not stand, nor come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son (but the head of Judah is Jehovah of Hosts). If ye will not believe, ye shall not be established.

And Jehovah spake again to Ahaz, saying: Ask thee a sign of Jehovah thy God, deep unto hell, or high above. But Ahaz said: I will not ask, nor tempt Jehovah. And Isaiah said: Hear, O house of David; is it too little for you to weary men, that ye will weary my God also? Therefore Jehovah Himself shall give you a sign; behold, the virgin is with child and bringeth forth a son, and calleth his name God with us (Immanuel).

Jehovah bringeth upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah. And it shall come to pass in that day, that Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come and settle all of them in the rugged valleys, and in the clefts of the rocks, and on all the thorn-bushes, and on all the pastures.

In that day shall Jehovah shave with a razor hired beyond the River (with the king of Assyria) the head and

the hair of the feet; and it shall also consume the beard. And it shall come to pass in that day, that every place, where there were a thousand vines worth a thousand shekels of silver, shall be briers and thorns. And all the hills that were digged with the spade, shall serve for pasturing cattle, and for the trampling of sheep.

And concerning his son Maher-shalal-hash-baz (Swift-Spoil-Speedy-Prey) spake Isaiah, saying: The prophetess conceived, and bare a son, and Jehovah said to me, Call his name Maher-shalal-hash-baz. For before the child can say, My father, or My mother, the wealth of Damascus and the spoil of Samaria shall be carried away by the king of Assyria.

And Rezin king of Syria and Pekah son of Remaliah king of Israel warred against Jerusalem, but could not prevail against it. Then Ahaz sent messengers to Tiglath-pileser king of Assyria, saying: Thy servant and thy son am I. Come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who are risen up against me. And Ahaz took the silver and gold that was found in the house of Jehovah, and in the treasures of the king's house, and sent a present to the king of Assyria. And the king of Assyria hearkened unto him, and went up, and distressed Israel, and took Ijon, and Abel-beth-maacah, and Janoah, and Kedesh, and Hazor, even Gilead and Galilee, all the land of Naphtali, and he carried them captive unto Assyria.

And Isaiah son of Amoz spake unto Israel and Judah, saying: Jehovah spake to me yet again, saying, Because this people hath refused the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; therefore, behold, Jehovah bringeth up upon them the waters of

the River, strong and many (the king of Assyria and all his glory); and he shall come up over all his channels, and go over all his banks; and he shall sweep onward into Judah; he shall overflow and pass through; up to the neck shall it reach; and the stretching out of his wings shall fill the breadth of thy land, Immanuel.

But when the people turn unto Jehovah their God, and look up, then will He rescue them. Then shall there be no gloom to her that was in anguish. At the first He made mean the land of Zebulun and the land of Naphtali, but at the last He maketh glorious the way of the sea, the other side of Jordan, the district (Galilee) of the nations. The people that walk in darkness have seen a great light; they that dwell in the land of shadow, upon them hath light shined. Thou hast multiplied the nation, Thou hast increased their joy. They joy before Thee like the joy in harvest; as men exult that divide the spoil. For the yoke of his burden, and the rod of his neck, the staff of his oppressor, Thou hast broken as in the day of Midian. For every boot of the tramping warrior, and the garments rolled in blood, shall be for burning, for fuel of fire. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonder-Counsellor, God-Hero, Everlasting-Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of Hosts shall perform this.

And the king of Assyria went up against Damascus, and took it, and carried it captive unto Kir, and slew

Rezin. And King Ahaz went to meet Tiglath-pileser king of Assyria at Damascus. And King Ahaz saw the altar at Damascus, and he sent to Urijah (Light is Jah) the priest the fashion of the altar, and its pattern, in all its construction. And Urijah the priest built the altar according to all that King Ahaz sent from Damascus. So did Urijah the priest against King Ahaz came from Damascus. And the king came from Damascus, and the king saw the altar; and the king approached the altar, and sacrificed thereon. And he burnt his burnt-offering and his offering of fruits, and poured his drink-offering, and sprinkled the blood of his peace-offerings, upon the altar. And the brazen altar, which was before Jehovah, he brought from before the house, from between his altar and the house of Jehovah, and put it on the north side of his altar. And King Ahaz commanded Urijah the priest, saying: Burn the sacrifices upon the great altar; and the brazen altar shall be for me to inquire by. And Urijah the priest did according to all that King Ahaz commanded.

And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that were under it, and put it upon a foundation of stones. And the sabbath canopy that they had built in the temple, and the king's entrance, the outer one, he changed in the house of Jehovah. These things did he because of the king of Assyria, for he paid tribute unto him.

And Ahaz slept with his fathers, and was buried with his fathers in the city of David; and Hezekiah his son reigned in his stead.

CHAPTER IV.

II. KINGS, xviii., xx. II. CHRONICLES, xxix.–xxxi. ISAIAH, x., xi., xx., xxii., xxviii., xxxviii. MICAH, iv., v.

HEZEKIAH THE GOOD.

Centralization of Worship—High Places Destroyed—Nehushtan—The Temple Restored—The Passover—Support of the Temple—Samaria Deported—A Sermon against Drunkenness—The Scourge of Jehovah—Hezekiah's Sickness—The Sign of the Shadow—A Babylonian Embassy—Isaiah Denounces the Alliance—Capture of Ashdod—Symbolic Acts—Egyptian Alliance Denounced—A Word of Encouragement—The Assyrian Advance—Jehovah Will Save—The Shoot of Jesse—The Reign of Peace—Restoration of the Captives—Micah Prophesies—A Ruler from Bethlehem—Shebna the Prime-Minister—Isaiah Denounces Him.

HEZEKIAH reigned twenty-nine years in Jerusalem; and his mother's name was Abijah daughter of Zechariah.

And Hezekiah did that which was right in the eyes of Jehovah, according to all that David his father had done. He removed the high places, and brake the pillars of Baal, and cut down the Ashtoreth image. And he brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel burned incense to it: and it was called Nehushtan (Brazen). In the first year of his reign, in the first month, he opened the doors of the house of Jehovah, and repaired them. And he brought in the priests and the Levites, and said to them: Sanctify yourselves, and sanctify the house of Jehovah,

the God of your fathers, and carry forth the filthiness out of the sanctuary. And the priests went in unto the inner part of the house of Jehovah, to cleanse it, and brought out all the uncleanness that they found in the temple of Jehovah into the court of the house of Jehovah. And the Levites took it, to carry it out abroad to the brook Kidron. So they sanctified the house of Jehovah. Then they went in to Hezekiah the king, and said: We have cleansed all the house of Jehovah. And Hezekiah the king arose early, and gathered the princes of the city, and went up to the house of Jehovah. And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the song of Jehovah began also, and the trumpets, together with the instruments of David king of Israel. So the service of the house of Jehovah was set in order.

Then Hezekiah sent to all Israel and Judah, that they should come to the house of Jehovah at Jerusalem, to keep the passover unto Jehovah, the God of Israel. And the king took counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For they could not keep it in the first month, because the priests had not sanctified themselves in sufficient number, neither had the people gathered themselves together to Jerusalem. And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they killed the passover on the fourteenth day of the second month. And there was great joy in Jerusalem; for since the time of Solomon son of David king of Israel there was not the like in Jerusalem. Then all the children of Israel returned, every man to his possession, into their own cities.

And Hezekiah appointed the courses of the priests and the Levites for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise. He appointed also the king's portion of his substance for the burnt-offerings, as it is written in the law of Jehovah. Moreover he commanded the people that dwelt in Jerusalem to give their portion to the priests and Levites. And Hezekiah trusted in Jehovah, the God of Israel; so that after him was none like him among all the kings of Judah, neither before him. For he clave to Jehovah, he departed not from following him, but kept his commandments, which Jehovah commanded Moses.

And it came to pass in the fourth year of King Hezekiah, that Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years Samaria was taken, in the sixth year of Hezekiah. And the king of Assyria carried Israel away unto Assyria, and put them in Halah, and in Habor, on the river of Gozan, and in the cities of the Medes; because they obeyed not the voice of Jehovah their God, but transgressed his covenant, even all that Moses the servant of Jehovah commanded, and would not hear it, nor do it.

And in those days spake Isaiah son of Amoz, the prophet, saying: Woe to the proud crown of the drunkards of Ephraim, and the fading flower of his glittering bravery! Behold, the Lord hath a mighty and strong one; like a hail-storm, a destroying tempest; like a storm of mighty waters overflowing, he casteth it to the earth with violence. The proud crown of the drunkards of Ephraim is trodden under foot; and the fading flower of his glittering bravery is become like the first-ripe fig before the summer; which, when one seeth it, while it is scarce in his hand, he eateth. In that day shall Jeho-

vah of Hosts be a glittering crown, and a brave diadem, unto the remnant of His people; and a spirit of judgment to him that sitteth in judgment, and might to him that driveth back war at the gate.

But these also reel with wine, and stagger with strong drink; priest and prophet reel with strong drink; they are swallowed up of wine, they stagger through strong drink. The prophet reeleth in vision, the priest staggereth in judgment. For all tables are full of vomit and filthiness, no place is left.

Wherefore hear the word of Jehovah, ye scornful men, rulers of this people which is in Jerusalem: Because ye have said, We have struck a covenant with death, and with hell have we made a league; when the overflowing scourge passeth through, it shall not reach us; for we have lies for our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord Jehovah: Behold, I lay in Zion a stone, a tried stone, a cornerstone, choice, firmly laid. And I make justice the measuring line, and righteousness the plummet. And hail sweepeth away the refuge of lies, and the hiding-place of falsehood waters overflow. And your covenant with death is disannulled, and your league with hell shall not stand; when the overflowing scourge passeth through, ye shall be trodden under it. For Jehovah ariseth as on Mount Perazim, He is wroth as in the vale of Gibeon; that He may do His work, His strange work, and fulfil His task, His strange task.

And it came to pass, that Hezekiah was sick unto death. And Isaiah son of Amoz, the prophet, came unto him, and said to him: Thus saith Jehovah: Set thine house in order; for thou shalt die, and not live. And Hezekiah turned his face to the wall, and prayed unto

Jehovah, saying: Alas! Jehovah, remember how I have walked before thee in truth and with a whole heart, and have done that which is good in thy sight. And Hezekiah wept sore. And before Isaiah was gone out into the middle court, the word of Jehovah came to him, saying: Turn again, and say to Hezekiah the prince of my people, Thus saith Jehovah the God of David thy father: I have heard thy prayer, I have seen thy tears; behold, I will heal thee; on the third day thou shalt go up unto the house of Jehovah. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria. And Hezekiah said to Isaiah: What is the sign that Jehovah will heal me, and that I shall go up unto the house of Jehovah the third day? And Isaiah said: This is the sign unto thee from Jehovah, that Jehovah will do the thing that he hath spoken: Behold, I cause the shadow on the steps of the step-clock of Ahaz, over which the sun hath gone down, to return backward ten steps. So the sun returned ten steps on the step-clock, over which it was gone down. And Isaiah said: Take a plaster of figs. And they took and laid it on the boil, and Hezekiah recovered.

At that time Merodach-baladan king of Babylon sent letters and a present unto Hezekiah; for he heard that Hezekiah had been sick. (And he sent messengers also to make a league with Hezekiah against the king of Assyria.) And Hezekiah hearkened unto the ambassadors, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious oil, and his armory, and all that was found in his treasures; there was nothing in his house, nor in all his dominion, that Hezekiah showed them not. Then

came Isaiah the prophet unto King Hezekiah, and said to him: What said these men? and whence came they unto thee? And Hezekiah said: From a far country are they come, even from Babylon. And Isaiah said: What have they seen in thine house? And Hezekiah answered: All that is in mine house have they seen; there is nothing among my treasures that I have not shewed them. And Isaiah said to Hezekiah: Hear the word of Jehovah. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried to Babylon; nothing shall be left, saith Jehovah. And of thy sons that shall issue from thee, whom thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. And Hezekiah said to Isaiah: Good is the word of Jehovah which thou hast spoken. And he said: Shall there not be peace and truth in my days?

And there was war with Assyria; and the Philistines also were confederate against Assyria. And Sargon king of Assyria sent his chief general (Tartan) against Ashdod, and he fought against it and took it. And because men looked for help to Egypt against the king of Assyria, therefore at that time Jehovah spake by Isaiah son of Amoz, saying: Go, and loose the sackcloth from off thy loins, and put thy shoe from off thy foot. And he did so, going naked and barefoot. And Jehovah said: Like as my servant Isaiah hath walked naked and barefoot three years for a sign and an omen upon Egypt and upon Ethiopia; so shall the king of Assyria lead away the captives of Egypt, and the exiles of Ethiopia, both young and old, naked and barefoot, and with buttocks uncovered, to the shame of Egypt. And men shall

be dismayed and ashamed, because of Ethiopia their expectation, and of Egypt their glory. And the inhabitant of this coastland shall say in that day, Behold, such is our expectation, whither we fled for help to be delivered from the king of Assyria; how then shall we escape?

And Isaiah spake also, saying: Thus saith the Lord, Jehovah of Hosts: O My people that dwellest in Zion, fear not because of the Assyrian; though he smite thee with the rod, and lift up his staff against thee, after the manner of Egypt. For yet a little moment, and Mine indignation is at an end. And Jehovah of Hosts shall brandish against him a scourge, as in the slaughter of Midian at the rock of Oreb. As His rod was over the sea, so shall He lift it up again as at the coming forth from Egypt. And it shall come to pass in that day, that his burden shall depart from off thy shoulder, and his yoke from off thy neck, and the yoke shall be burst by reason of the fat.

He is come to Aiath, he hath passed through Migron; at Michmash he layeth up his baggage. They are gone through the pass; at Geba they lodged the night. Ramah trembleth; Gibeah of Saul is fled. Cry shrilly with thy voice, daughter of Gallim! Hearken, Laishah! Answer, Anathoth! Madmenah is fugitive; the inhabitants of Gebim gather for flight. This very day he halteth at Nob; he shaketh his hand at the mount of the daughter of Zion, the hill of Jerusalem.

Behold, the Lord, Jehovah of Hosts, shall lop the boughs with a crash; and the high of stature shall be felled, and the lofty brought low. And He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a Mighty One.

And there cometh forth a Shoot from Jesse's stock,

and a Branch from his roots beareth fruit. And the spirit of Jehovah resteth upon him, the spirit of wisdom and discernment, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah ; and he draweth his breath in the fear of Jehovah. And he judgeth not after the sight of his eyes, nor decideth after the hearing of his ears. And with righteousness shall he judge the poor, and decide with equity for the humble in the land ; but he shall smite the terrible with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

And the wolf shall dwell with the lamb, and the leopard lie down with the kid ; and the calf and the young lion and the fatling together—and a little child leading them. And the cow and the bear shall graze ; their young shall lie down together ; and the lion shall eat hay like the ox. And the suckling shall play on the hole of the asp, and the weaned child put his hand on the adder's den. None shall hurt nor destroy in all my holy mount ; for the earth shall be full of the knowledge of Jehovah, as it were the waters of the sea covering it.

And it shall come to pass in that day, that the Root of Jesse, which standeth for a banner of the nations—unto him shall the nations gather ; and his resting-place shall be glorious. And it shall come to pass in that day, that Jehovah shall again stretch forth His hand to purchase the remnant of His people, that remaineth, from Assyria, and from Egypt, and from Pathros, and from Ethiopia, and from Elam, and from Babylonia, and from Hamath, and from the countries of the sea. And He shall set up a banner for the nations, and assemble the outcasts of Israel, and gather together the dispersed of Judah from

the four corners of the earth. As Jehovah utterly destroyed the tongue of the Egyptian sea, so shall He shake His hand against the River (Euphrates), and smite it into seven streams, and cause men to march over dry-shod. And there shall be an highway for the remnant of His people, that remaineth, from Assyria; like as there was for Israel in the day that he came up out of the land of Egypt.

And Micah the Morashtite, the prophet, spake concerning Jerusalem, saying: Now why dost thou cry out mightily? Is there no king in thee, is thy counsellor perished, that pangs as of a travailing woman have taken hold of thee? Twist and writhe, daughter of Zion, like a woman in travail. And now many nations are gathered against thee, that say, Let her be defiled, and let our eye gaze on Zion. But they know not the thoughts of Jehovah, nor discern His plan; for He hath gathered them like sheaves for threshing. Arise and thresh, daughter of Zion, for I will make thine horn iron, and thy hoofs I will make brass; and thou shalt tread fine many peoples, and devote to Jehovah their gain, and their wealth to the Lord of the whole earth.

Now gather thy troops, daughter of troops; lay siege against us. With the rod they smite the judge of Israel upon the cheek. But thou, Beth-lehem Ephrathah, too small to be counted among the thousands of Judah, out of thee cometh forth he that shall be ruler in Israel; whose goings forth are from of old, from days of yore.

Jehovah giveth them up, until she that travaileth hath brought forth; then the remnant of his brethren shall return unto the sons of Israel.

Now Shebna was the chief officer of King Hezekiah, and against him came the word of Jehovah unto Isaiah

son of Amoz, because he counselled Hezekiah to rebel against the king of Assyria, saying: Go, get thee unto this high officer, unto Shebna, who is over the palace, and say: What doest thou here? and whom hast thou here, that thou hast hewed thee out here a sepulchre?—hewing him a lofty sepulchre, carving him a dwelling in the rock! Behold, Jehovah hurleth thee violently, clutching thee tight. He will roll thee with a long roll into a land of broad plains; there shalt thou die, thither shall go the chariots of thy glory, thou shame of thy lord's house. I will thrust thee from thine office, and from thy station shall they pull thee down. And it shall come to pass in that day, that I will call My servant Eliakim son of Hilkiah, and clothe him with thy robe, and bind him with thy girdle, and put thy government in his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open.

CHAPTER V.

II. KINGS, xviii.-xx. II. CHRONICLES, xxxii. PROVERBS, xxv. ISAIAH, xxii., xxx., xxxi., xxxvi., xxxvii.

THE INVASION OF SENNACHERIB.

Hezekiah Rebels—Egyptian Alliance—Denounced by Isaiah—Egypt Helpeth in Vain—The Name of Jehovah—Jehovah Shieldeth Zion—Sennacherib Enters Judah—Preparations for Defence—Denounced by Isaiah—Look to Jehovah—Hezekiah Pays Tribute—Unconditional Surrender Demanded—Assyrian Embassy—Sennacherib's Letter—Spread before Jehovah—Asking the Prayers of Isaiah—Isaiah Prophesies—The Assyrian Shall be Turned back—An Angel of God—Assyrian Disaster—Sennacherib Murdered—Prosperity of Hezekiah.

AND in the days of Sennacherib king of Assyria Hezekiah rebelled against the king of Assyria, and served him not. And Hezekiah sent messengers unto Egypt to make a league against the king of Assyria. And Isaiah spake, saying: Woe to the rebellious children, saith Jehovah, that take counsel, but not of Me, weaving a web, but not of My spirit, that they may add sin to sin; that go running into Egypt, but have not asked at My mouth, to take refuge in the stronghold of Pharaoh, and to seek shelter in the shadow of Egypt! But Pharaoh's stronghold shall prove your shame, and shelter in Egypt's shadow your confusion.

His princes are at Zoan, and his ambassadors are come to Hanes. All are ashamed of a people that cannot profit them, that is no help nor profit, but shame, and also reproach.

Through the land of trouble and distress, whence come the lioness and lion, the viper and flying serpent, they carry their riches on the shoulders of young asses, and their treasures on the humps of camels, to a people that doth not profit them. For Egypt helpeth in vain, and to no purpose.

Thus said the Lord Jehovah, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and confidence is your strength; but ye would not. And ye said, Nay, but on horses will we flee; therefore shall ye flee; and, On the swift will we ride; therefore shall your pursuers be swift. A thousand, at the rebuke of one—at the rebuke of a few shall ye flee; till ye be left like a pine-tree on the mountain top, or like a banner on an hill.

And Isaiah spake, saying: Our help is in the name of Jehovah. Behold, the Name of Jehovah cometh from far; His wrath destroyeth, and is sore heavy; His lips are full of anger, and His tongue like a devouring fire, and His breath like an overflowing torrent, reaching to the neck, to sift the nations with the sieve of destruction. Ye shall sing a song as in the night when a feast beginneth, with gladness of heart, as when one marcheth to the pipe unto Jehovah's mount, unto the Rock of Israel. And Jehovah shall cause the peal of His voice to be heard, and make the blow of His arm to be seen, with fierce wrath; while flaming fire devoureth—cloud-bursts, tempest, and hailstones. For at the voice of Jehovah shall the Assyrian be broken in pieces, when He smiteth with His rod.

And Isaiah spake further, saying: Woe to them that go down to Egypt for help, and trust in horses; and put their faith in chariots, because they are many,

and in horsemen, because they are very strong; and have not looked unto the Holy One of Israel, nor inquired of Jehovah! But the Egyptians are men, and not God, and their horses flesh, and not spirit; and Jehovah stretcheth out His hand, and the helper stumbleth, and the holpen falleth, and they all are consumed together.

Thus saith Jehovah unto me: As, when a lion growleth over his prey, if a crowd of shepherds shout at him, he feareth not their voice, and is not dismayed at their tumult; so shall Jehovah of Hosts come down to fight upon Mount Zion, and upon the hill thereof. Like birds flying, so will Jehovah of Hosts shield Jerusalem; covering and delivering, passing over and preserving. Return ye unto Him against whom ye have sore rebelled, O children of Israel.

In that day they shall cast away each his not-gods of silver, and his not-gods of gold, which your hands have made you for sin, and Assyria shall fall by the sword, not of man; and the sword, not of men, shall devour him. He shall flee before the sword, and his young men shall be made captive. And his rock shall pass away through terror, and his princes be dismayed at the banner, saith Jehovah, whose fire is in Zion, and His furnace in Jerusalem.

And Sennacherib king of Assyria came, and entered into Judah, with a great army (an hundred and eighty-five thousand men), and besieged the fortified cities. And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; and they helped him. And much people was gathered to-

gether, and they stopped all the fountains, and the brook that flowed through the midst of the land, saying: Why should the king of Assyria come, and find much water? And Hezekiah built up all the wall that was broken down, the outer wall also, and built towers thereon, and strengthened the citadel, the city of David, and prepared weapons and shields in abundance. And he set captains of war over the people.

Then spake Isaiah son of Amoz, saying: A day of discomfiture, and treading down, and confusion, from the Lord, Jehovah of Hosts, in the valley of vision. Kir undermineth, Shoa is on the siege-mount. Elam bare the quiver, with chariots, footmen and horsemen; Kir made bare the shield. Thy choicest valleys were full of chariots, and horsemen marshalled their ranks at the gate. So the covering of Judah was removed; and thou didst look in that day to the arms in the House of the Forest. And ye saw the breaches of the city of David, that they were many. And ye collected the waters of the lower pool. And ye numbered the houses of Jerusalem, and pulled down the houses to fortify the wall. And ye made a reservoir between the two walls for the water of the old pool. But ye looked not unto Him that made her, and Him that formed her ye beheld not from afar.

And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying: I have sinned; return from me. That which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of Jehovah, and in the treasures of the king's house. At that time Hezekiah cut off the gold from the doors of the temple of Jehovah, and from the pillars

which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

And after this the king of Assyria sent his chief general (Tartan), and the chief of the eunuchs (Rabsaris), and the chief of his staff (Rabshakeh), with a great force, from Lachish to King Hezekiah unto Jerusalem; but himself remained at Lachish, and his army with him. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. And they called to the king, and there came out to them Eliakim son of Hilkiah, steward of the household, and Shebna the secretary, and Joah son of Asaph, the chronicler. And Rabshakeh said to them: Say to Hezekiah, Thus saith the great king, the king of Assyria, What is this trust in which thou trustest? Thinkest thou, a mere word of the lips were counsel and strength for the war? Now on whom dost thou trust, that thou hast rebelled against me? Now, behold, thou trustest upon this staff of a cracked reed, which, if a man lean on it, will go into his hand, and pierce it. Such is Pharaoh king of Egypt unto all that trust on him. And if ye say to me, In Jehovah our God do we trust; is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and to Jerusalem, Ye shall worship before this altar in Jerusalem? And now lay a wager with my master the king of Assyria, and I will give thee two thousand horses, if thou on thy part canst set riders upon them. How wilt thou turn back a single captain of the least of my master's servants; yet thou puttest thy trust on Egypt for chariots and horsemen? Is it then without Jehovah that I am come up against this place to destroy it? Jehovah said to me: Go up against this land, and destroy it.

Then said Eliakim son of Hilkiah, and Shebna, and Joah, unto Rabshakeh : Speak to thy servants in Syrian ; for we understand it ; and speak not with us in Jewish, in the ears of the people that are on the wall. But Rabshakeh said to them : Hath my master sent me to thy master, and to thee, to speak these words ? Hath he not sent me to the men that sit on the wall ?

Then Rabshakeh stood, and cried with a loud voice in Jewish, and spake, saying : Hear the word of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you ; for he cannot deliver you out of his hand. Neither let Hezekiah make you trust in Jehovah, saying, Jehovah will surely deliver us, and this city shall not be given into the hand of the king of Assyria. Hearken not to Hezekiah ; for thus saith the king of Assyria, Make a treaty with me, and come out unto me ; and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern ; until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die. And hearken not unto Hezekiah, when he persuadeth you, saying, Jehovah will deliver us. Hath any of the gods of the nations ever delivered his land out of the hand of the king of Assyria ? Where are the gods of Hamath, and Arpad ? Where are the gods of Sepharvaim, Hana, and Avva ? Have its gods delivered Samaria out of my hand ? Who are they among all the gods of the countries, that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand ? But the people held their peace, and answered him not a word ; for the king's commandment was : Answer him not.

Then came Eliakim son of Hilkiah, steward of the household, and Shebna the secretary, and Joah son of Asaph, the chronicler, to Hezekiah with their clothes rent, and told him the words of Rabshakeh. And it came to pass, when King Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of Jehovah. And he sent Eliakim, steward of the household, and Shebna the secretary, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet, the son of Amoz. And they said to him: Thus saith Hezekiah, This day is the day of trouble, and of rebuke, and of contumely; for the children are come to the birth, and there is not strength to bring forth. Perchance Jehovah thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will punish the words which Jehovah thy God hath heard; if thou liftest up thy prayer for the remnant that is left.

So the servants of King Hezekiah came to Isaiah. And Isaiah said to them: Thus shall ye say to your master, Thus saith Jehovah: Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed Me. Behold, I put a spirit in him, and he heareth a rumor, and returneth to his own land; and I will cause him to fall by the sword in his own land.

And Rabshakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish. And the king of Assyria heard say of Tirhakah king of Ethiopia: Behold, he is come out to fight against thee; and he sent messengers again unto Hezekiah, saying: Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in

whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, devoting them to destruction; and shalt thou be delivered? Have the gods of the nations which my fathers have destroyed delivered them, Gozan, and Haran, and Rezeph, and the children of Eden, which is in Telassar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hana, and Avva?

And Hezekiah took the letter from the hand of the messengers, and read it; and Hezekiah went up unto the house of Jehovah, and spread it before Jehovah. And Hezekiah prayed before Jehovah, and said: Jehovah, God of Israel, that inhabitest the cherubim, Thou alone art the God of all the kingdoms of the earth; Thou hast made heaven and earth. Incline Thine ear, Jehovah, and hear; open Thine eyes, Jehovah, and see; and hear the words of Sennacherib, wherewith he hath sent to reproach the living God. Of a truth, Jehovah, the kings of Assyria have laid waste the nations and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; and they have destroyed them. And now, Jehovah, our God, save us out of his hands, that all the kingdoms of the earth may know that Thou, Jehovah, alone art God.

Then Isaiah son of Amoz sent to Hezekiah, saying: Thus saith Jehovah, the God of Israel: That which thou hast prayed to Me against Sennacherib king of Assyria, have I heard. This is the word that Jehovah hath spoken concerning him: The virgin daughter of Zion hath despised and mocked thee; behind thee hath the daughter of Jerusalem shaken her head. Whom

hast thou reproached and blasphemed? and against whom hast thou raised thy voice and lifted up thine eyes on high? Against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and said, With the multitude of my chariots have I ascended the height of the mountains, the innermost parts of Lebanon; and I will cut down its tall cedars, and its choice fir-trees; and I will enter into the farthest lodging place of its forest park. I have digged and drunk strange waters, and with the sole of my feet will I dry up all the rivers of Egypt. Hast thou not heard? Long ago I did it, in days of yore I formed it; now have I brought it to pass—that thy part should be to lay waste fortified cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they became like grass of the field, and green herbs, like grass on the housetops, blasted before the east wind. But I know thy sitting down, and thy going out, and thy coming in, and thy raging against Me. Because of thy raging against Me, and because thine arrogancy is come up into Mine ears, therefore will I put My hook in thy nose, and My bridle in thy lips, and turn thee back by the way by which thou camest.

And this is the sign unto thee: this year they eat the after-growth, and next year that which springeth of itself; but in the third year sow, and reap, and plant vineyards, and eat their fruit. And the remnant of the house of Judah that is left shall again take root downward, and bear fruit upward. For out of Jerusalem goeth forth a remnant, and out of Mount Zion they that escape. The zeal of Jehovah of Hosts shall perform it.

Therefore thus saith Jehovah concerning the king of Assyria: He shall not come unto this city, nor shoot an

arrow there, neither shall he come before it with shield, nor cast up a mount against it. By the way that he cometh, by the same he returneth, and unto this city he cometh not, saith Jehovah. For I will defend this city to save it, for Mine own sake, and for My servant David's sake.

And the angel of Jehovah went forth, and smote the camp of the Assyrians, and they arose early in the morning, and, behold, they were all dead corpses. And Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nusuku his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Ararat. And Esar-haddon his son reigned in his stead.

And Jehovah was with Hezekiah, and he prospered whithersoever he went forth. And he smote the Philistines, both Gaza and its district, both watch-tower and fortified city. And Hezekiah had exceeding much riches and honor; and he provided him treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of costly vessels; storehouses also for the crops of corn and wine and oil; and stalls for all manner of beasts, and folds for flocks. Moreover he provided him cities, and possessions of flocks and herds in abundance; for God gave him very great wealth. This same Hezekiah also covered the upper spring of the waters of Gihon, and brought them underground unto the west side of the city of David. And the men of Hezekiah copied out also proverbs of Solomon (for the king's library). And Hezekiah prospered in all his works. And Hezekiah slept with his fathers; and Manasseh his son reigned in his stead.

CHAPTER VI.

II. KINGS, xxi. II. CHRONICLES, xxxiii. NAHUM, iii.

MANASSEH AND AMON.

Reaction—High Places Restored—Idolatry Legalized—Magic Sanctioned—Prophetic Denunciations—Captivity of Manasseh—His Restoration—Works of Defence—King Amon—Assassinated—Nahum the Elkoshite—The Burden of Nineveh.

MANASSEH was twelve years old when he began to reign ; and he reigned fifty-five years in Jerusalem ; and his mother's name was Hephzi-bah. And he did evil in the sight of Jehovah, after the abominations of the nations whom Jehovah cast out before the children of Israel. And he built again the high places which Hezekiah his father had destroyed ; and he set up altars to Baal, and made an Ashtoreth image, as Ahab king of Israel had done, and worshipped all the host of heaven, and served them. And he built altars to all the host of heaven in the two courts of the house of Jehovah, whereof Jehovah said : In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever ; neither will I cause the feet of Israel to wander any more out of the land which I gave their fathers ; if only they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them. And he made his son to pass through the fire, and practised augury, and magic, and made familiar spirits, and wizards. He wrought much evil in the sight of Jehovah, to

provoke him to anger. Moreover Manasseh shed very much innocent blood, till he had filled Jerusalem from end to end.

And Jehovah spake by his servants the prophets, saying: Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, who were before him, and hath made Judah also to sin with his idols; therefore thus saith Jehovah, the God of Israel: Behold, I bring such evil upon Jerusalem and Judah, that whosover heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down. And I will cast off the remnant of Mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done evil in My sight, and have provoked Me to anger, since the day their fathers came forth out of Egypt, even unto this day.

Therefore Jehovah brought upon them the captains of the host of the king of Assyria, who took Manasseh in chains, and bound him with fetters, and carried him to Babylon. And when he was in distress, he besought Jehovah his God, and humbled himself greatly before the God of his fathers. And he prayed unto Him; and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom.

And after this Manasseh built an outer wall to the city of David, and on the west side toward Gihon, in the valley, as far as the entrance of the fish gate; and he carried it around Ophel, and made it very high. And he put valiant captains in all the fortified cities of Ju-

dah. And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza ; and Amon his son reigned in his stead.

Amon was twenty-two years old when he began to reign ; and he reigned two years in Jerusalem ; and his mother's name was Meshullemeth daughter of Haruz of Jotbah. And he did evil in the sight of Jehovah, as did Manasseh his father. And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them ; and he forsook Jehovah, the God of his fathers, and walked not in the way of Jehovah. And the servants of Amon conspired against him, and put the king to death in his own house. But the people of the land slew all them that had conspired against King Amon ; and the people of the land made Josiah his son king in his stead. And Amon was buried in his sepulchre in the garden of Uzza ; and Josiah his son reigned in his stead.

(And it came to pass in those days, that Jehovah raised up the Medes against the king of Assyria, and the Assyrians began to be sore pressed.) In those days came the word of Jehovah unto Nahum the Elkoshite against Nineveh, saying : Woe to the bloody city ! it is all lies, it is full of rapine ; the prey departeth not. Art thou better than Thebes (No-amon), that sat by the rivers, waters round about her ; whose rampart was the sea, of the sea her wall ? Ethiopia and Egypt were her strength, and it was boundless ; Put and Lybia were thy helpers. Yet was she carried away, she went into captivity. Yea, her babes were dashed in pieces at the head of all the streets ; and for her magnates they cast lots, and all her great ones were bound in chains. Thou also art drunken, thou becomest one that vanisheth ; thou also seekest

a defence against the foe. All thy fortresses are fig-trees with the first-ripe figs; if they be shaken, they fall into the eater's mouth. Behold, thy people are women in the midst of thee; to thy foes are opened the gates of thy land; fire hath devoured thy bars. Draw thee water for the siege, make strong thy fortresses; go into the clay, and tread the mortar; lay hold upon the brick-mould. There fire devoureth thee; the sword doth cut thee off, it devoureth thee like the cankerworm. Make thyself many like the cankerworm, make thyself many like the locust. Thou hast multiplied thy merchants above the stars of heaven; the cankerworm hath plundered, and flieth away. Thy princes are like the locusts, and thy satraps like the grasshopper swarms that camp on the hedges in the day of frost; the sun ariseth and they are gone, and their place is not known. There is no healing for thy breach; grievous is thy wound. All that hear report of thee clap the hand against thee; for over whom hath not thine evil passed continually?

CHAPTER VII.

II. KINGS, xxii. II. CHRONICLES, xxxiv. JEREMIAH, i., ii., v., vi. ZEPHANIAH, i., iii.

KING JOSIAH.

The Prophet Zephaniah—A Day of Wrath—The Humble Remnant—The Prophet Jeremiah—A Change of Gods—Denial of Jehovah—A Nation from Far—Ask for the Old Paths—Empty Sacrifice—The Scythians from the North.

JOSIAH was eight years old when he began to reign; and he reigned thirty-one years in Jerusalem; and his mother's name was Jedidah daughter of Adaiah of Bozkath.

In the days of Josiah son of Amon, king of Judah (in the time when the Scythians distressed all Asia), came the word of Jehovah unto Zephaniah son of Cushi, saying: I will stretch out Mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, the name of the priests of the high places, and them that worship the host of heaven upon the housetops, and the worshippers of Jehovah that swear by their king (Molech), and them that are turned back from Jehovah, and those that have not sought Jehovah, nor inquired of Him.

Be still before the Lord Jehovah; for the day of Jehovah is at hand. For Jehovah hath prepared a sacrifice, He hath sanctified His guests. And it shall come to pass in the day of Jehovah's sacrifice, that I will punish the princes, and the king's sons, and all such

as are clothed with foreign apparel. And in that day, saith Jehovah, there shall be the noise of a cry from the fish gate, and an howling from the second quarter, and a great crashing from the hills. The great day of Jehovah is near, near and hasting greatly,—the voice of the day of Jehovah; bitterly crieth the mighty man then. A day of wrath is that day, a day of trouble and distress, a day of wasting and desolation, a day of darkness and gloom, a day of clouds and blackness, a day of trumpet and alarm, against the fenced cities, and against the high battlements. And I will distress men, that they shall walk like the blind, because they have sinned against Jehovah; and their blood shall be poured out like dust, and their flesh like dung. Neither their silver nor their gold can save them in the day of Jehovah's wrath. And all the land shall be devoured by the fire of His jealousy, for He maketh a speedy riddance of all them that dwell in the land.

Yet will I leave in the midst of thee a people humble and poor, and they shall trust in the name of Jehovah. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth. They shall feed and lie down, and none shall make them afraid. In that day it shall be said to Jerusalem, Fear not Zion, let not thine hands be slack. Jehovah thy God is in the midst of thee, mighty to save. He rejoiceth over thee with joy, He forgiveth in His love, He exulteth over thee with singing.

Behold, at that time I will deal with all them that afflict thee; and I will save her that halteth, and gather her that was scattered; and I will get them praise and fame, whose shame was in every land.

And in the days of Josiah son of Amon, king of Judah,

in the thirteenth year of his reign, came the word of Jehovah to Jeremiah son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin, saying: Go, and cry in the ears of Jerusalem, saying, Thus saith Jehovah: I remember the affection of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness, in a land that was not sown. What evil did your fathers find in Me, that they went far from Me, and walked after vanity, and became vain? Neither said they, Where is Jehovah that brought us up out of the land of Egypt; that led us through the wilderness, through a land of deserts and pits, through a land of drought and shadow, through a land that none passed through, where no man dwelt? And I brought you into a land of gardens to eat their fruit and goodness, but ye entered and defiled My land, and made Mine heritage an abomination. The priests said not, Where is Jehovah? and they that handle the law knew Me not; and the rulers transgressed against Me, and the prophets prophesied by Baal, and walked after things that profit not.

Pass over to the isles of Kittim, and see; and send unto Kedar, and consider diligently; and see if there hath been such a thing. Hath a nation changed gods? And they are no gods. But My people have changed their glory for that which doth not profit. Be astonished, ye heavens, at this, and shudder, be very dry, saith Jehovah. For two evils have My people wrought: Me they have forsaken, the well of living waters, to hew them out cisterns, broken cisterns, that can hold no water. How canst thou say, I am not defiled, I have not gone after the Baals? Like the shame of the thief when he is found, so shall the house of Israel be put to shame; they,

their kings, their princes, and their priests, and their prophets; that say to a stock, Thou art my father; and to a stone, Thou hast brought me forth. For they have turned their back unto Me, and not their face. And in the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee? Let them arise, if they can save thee in thy time of trouble. For according to the number of thy cities are thy gods, O Judah.

And Jeremiah spake again, saying: Run to and fro through the streets of Jerusalem, and see, and know, and seek in its squares, if ye can find a man, if there be any that doeth right, that seeketh truth; and I will pardon her. And though they say, As Jehovah liveth; yet swear they falsely. And I said: It is only the poor; they are foolish; for they know not the way of Jehovah, the religion of their God. I will get me unto the great men, and speak to them; for they know the way of Jehovah, the religion of their God. But these with one accord have broken the yoke, have burst the bands. Shall I not visit for these things? saith Jehovah. Shall I not be avenged on such a nation as this?

Go ye up upon her walls, and destroy; tear away her branches; for they are not Jehovah's. For the house of Israel and the house of Judah have dealt very treachererously against Me, saith Jehovah. They have denied Jehovah, and said, It is not He; and evil shall not come upon us; neither shall we see sword nor famine. Lo, I bring upon you a nation from far, O house of Israel, saith Jehovah. It is an everlasting nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what it saith. Its quiver is an open sepulchre; they are all mighty men. And it shall

eat thine harvest, and thy bread ; it shall eat thy flocks and thine herds ; it shall eat thy vines and thy fig-trees ; it shall destroy thy fenced cities, wherein thou trustest, with the sword. And it shall come to pass, when ye shall say, Wherefore hath Jehovah our God done all these things unto us ? then shalt thou say to them, Like as ye have forsaken Me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.

Thus saith Jehovah : Stand in the ways and see, and ask for the old paths, Where is the good way ? and walk therein, and find rest for yourselves. But they said : We will not walk therein. And I set watchmen over you : Hearken to the sound of the trumpet. But they said, We will not hearken. Hear, O earth; behold, I will bring evil upon this people, the fruit of their thoughts, because they have not hearkened unto My words ; and My law they have rejected. What will I with frankincense that cometh from Sheba, and sweet cane from a far country ? Your burnt-offerings are not acceptable, and your sacrifices please Me not. Therefore thus saith Jehovah: Behold, I lay stumbling-blocks before this people, that father and son together may stumble against them ; that neighbor and friend may perish.

Thus saith Jehovah : Behold, a people cometh from the north country ; and a great nation is stirred up from the uttermost parts of the earth. Bow and spear they grasp ; cruel are they, and have no mercy ; their voice roareth like the sea ; on horses they ride ; like men arrayed for battle are they arrayed against thee, daughter of Zion. O daughter of My people, gird thee with sackcloth, and wallow in ashes. Put on thee mourning for an only son. Bitter be the lamentation. Suddenly cometh the spoiler upon us.

CHAPER VIII.

DEUTERONOMY, vi., xii., xvi.-xviii., xxviii. II. KINGS, xxii., xxiii. II. CHRONICLES, xxxiv.-xxxvi.

REFORMATION OF JOSIAH.

Repairing the Temple—The Law is Found—Read before the King—Jehovah is God Alone—Jerusalem His Sanctuary—The Three Feasts—Nature Worship Forbidden—Idolatry and Witchcraft—Punished with Death—Judges—Court of Appeal—The King's Law—The Blessings—The Curses—Consternation of the King—Consulting Huldah—She Confirms the Law—Taking the Covenant—Purifying the Temple—Suppressing Idolatry—The High Places Destroyed—The Levites Brought to Jerusalem—The Great Passover—War between Egypt and Assyria—Intervention of Josiah—Battle of Megiddo—Death of Josiah—Jehoahaz Made King.

Now it came to pass in the eighteenth year of King Josiah, that the king sent Shaphan son of Azaliah son of Meshullam, the secretary, to the house of Jehovah, saying: Go up to Hilkiah the high-priest, that he may sum the money which is brought into the house of Jehovah, which the keepers of the door have gathered of the people; and deliver it into the hand of them that have the oversight of the house of Jehovah, that they may give it to the workmen who are in the house of Jehovah, to repair the breaches of the house; unto the carpenters, and to the builders, and to the masons; and for buying timber and hewn stone to repair the house. Howbeit there was no reckoning made with them of the money that was delivered into their hand; for they dealt honestly.

And Hilkiah the high-priest said to Shaphan the secretary: I have found the book of the law in the house of Jehovah. And Hilkiah gave the book to Shaphan, and he read it. And Shaphan the scribe came to the king, and brought the king word, and said: Thy servants have emptied out the money that was found in the house, and have delivered it into the hand of them that have the oversight of the house of Jehovah. And Shaphan the secretary told the king, saying: Hilkiah the priest hath given me a book. And Shaphan read it before the king.

And among the commandments of the book of the law of Moses, that Shaphan read before the king, were found these words: Hear, O Israel: Jehovah is our God, Jehovah alone; and thou shalt love Jehovah thy God with all thine heart, and with all thy soul, and with all thy might.

Ye shall destroy all the places, wherein the nations which ye dispossess served their gods, upon the high mountains, and upon the hills, and under every green tree; and ye shall tear down their altars, and dash in pieces their pillars, and burn their Ashtoreth images with fire; and the graven images of their gods ye shall break down, and shall destroy their name out of that place. Not thus shall ye worship Jehovah your God. But unto the place which Jehovah your God chooseth out of all your tribes to put his name there, to inhabit it, shall ye seek, and thither shalt thou come; and ye shall bring thither your burnt-offerings, and your sacrifices, and your tithes, and your heave-offerings, and your vows, and your free-will offerings, and the firstlings of your herd and of your flock; and ye shall eat there before Jehovah your God, and rejoice for all your possessions, ye and your households, wherewith Jehovah thy God hath blessed thee.

Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest; but in the place which Jehovah chooseth in one of thy tribes, there shalt thou offer thy burnt-offerings, and there shalt thou do all that I command thee.

Three times in a year shall all thy males appear before Jehovah thy God in the place which he chooseth: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. And they shall not appear before Jehovah empty; every man shall give as he is able, according to the blessing of Jehovah thy God which he hath given thee.

Observe the month of Abib, and keep passover unto Jehovah thy God; for in the month of Abib Jehovah thy God brought thee forth out of Egypt by night. Thou shalt not sacrifice the passover in any of thy gates, which Jehovah thy God giveth thee; but only at the place which Jehovah thy God chooseth to cause his name to dwell there shalt thou sacrifice the passover at even, at the going down of the sun, at the season of thy coming forth from Egypt. And thou shalt cook and eat it in the place which Jehovah thy God chooseth; and in the morning thou shalt turn, and go unto thy home. Thou shalt eat therewith no leavened bread, and there shall be no leavened bread seen with thee in all thy land seven days.

Seven weeks shalt thou number unto thee; from the beginning of grain harvest shalt thou begin to number seven weeks; and thou shalt keep the feast of weeks unto Jehovah thy God with thy freewill offering, which thou givest, according as Jehovah thy God blesseth thee.

The feast of tabernacles shalt thou keep for seven days, when thou gatherest in from thy threshing-floor and from

thy winepress; seven days shalt thou feast unto Jehovah thy God, in the place which Jehovah chooseth.

Thou shalt not plant an Ashtoreth image, any kind of tree, beside the altar of Jehovah thy God, which thou shalt make thee. Neither shalt thou set thee up a pillar, which Jehovah thy God hateth.

When thou art come into the land which Jehovah thy God giveth thee, thou shalt not learn to do after the abominations of the nations that were before thee. There shall not be found in thee any that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto Jehovah; and because of these abominations Jehovah thy God driveth the nations out from before thee. Thou shalt be wholly given unto Jehovah thy God. For these nations, which thou dispossessest, hearken unto augurers, and unto sorcerers; but for thee Jehovah thy God hath not so ordained. Jehovah thy God raiseth up for thee prophets from the midst of thee, of thy brethren, like unto me; unto them shall ye hearken.

If there be found among thee, in any of thy gates which Jehovah thy God giveth thee, man or woman that doeth evil in the sight of Jehovah thy God, to transgress his covenant, going and serving other gods, and worshipping them, sun or moon, or all the host of heaven, which I have not commanded; and it be told thee, and thou hearest it, and inquirest diligently, and, behold, it is certain that such abomination is wrought in Israel; then shalt thou bring forth that man or that woman, that have done this evil thing, unto thy gates, and stone them with

stones, that they die. And thou shalt put away the evil from the midst of thee.

Judges and officers shalt thou make thee in all thy gates, which Jehovah thy God giveth thee, according to thy tribes, that they may judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons; neither shalt thou take a gift; for a gift blindeth the eyes of the wise, and perverteth the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which Jehovah thy God giveth thee. If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, matters of suit in thy gates; then shalt thou arise, and get thee up unto the place which Jehovah thy God chooseth; and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and thou shalt inquire; and they shall declare unto thee the sentence of judgment; and thou shalt do according to the sentence, which they shall shew thee from that place which Jehovah chooseth; and thou shalt be careful to do according to all that they shall teach thee.

When thou art come unto the land which Jehovah thy God giveth thee, and possessest it, and dwellest therein; and sayest, I will set over me a king, like all the nations that are about me; thou shalt set over thee as king him whom Jehovah thy God chooseth. One of thy brethren shalt thou set as king over thee; thou shalt not put a foreigner over thee, who is not thy brother. And it shall come to pass, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, from before the priests the Levites; and it shall

be with him, and he shall read therein all the days of his life; that he may learn to fear Jehovah his God, to keep all the words of this law and these statutes, to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left; in order that he may prolong his days in his kingdom, he and his children, in the midst of Israel.

And it shall come to pass, if thou shalt hearken unto the voice of Jehovah thy God, diligently to do all his commandments which I command thee this day, that Jehovah thy God will set thee on high above all the nations of the earth. And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of Jehovah thy God: blessed be thou in the city and blessed be thou in the field; blessed be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the increase of thy flock; blessed be thy basket and thy kneading-trough; blessed be thou in thy coming in, and blessed be thou in thy going out; Jehovah cause thine enemies that rise up against thee to be smitten before thee; may they come out against thee one way, and flee before thee seven ways.

But it shall come to pass, if thou wilt not hearken unto the voice of Jehovah thy God, diligently to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee: cursed be thou in the city, and cursed be thou in the field; cursed be thy basket and thy kneading-trough; cursed be the fruit of thy body, and the fruit of thy ground, the increase of thy kine, and the increase of thy flock; cursed be thou in thy coming in,

and cursed be thou in thy going out; Jehovah send upon thee cursing, discomfiture, and rebuke, in all the work of thine hand that thou doest, until thou be destroyed, and until thou perish quickly, because of the evil of thy doings, whereby thou hast forsaken Me; Jehovah make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest in to possess it.

And it came to pass, when the king heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam son of Shaphan, and Achbor son of Micaiah, and Shaphan the secretary, and Asaiah servant of the king, saying: Go, inquire of Jehovah for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of Jehovah that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that is written concerning us. So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah, went unto Huldah the prophetess, the wife of Shallum son of Tikvah son of Harhas, keeper of the wardrobe, and spake with her. Now she dwelt in Jerusalem, in the second quarter. And she said to them: Thus saith Jehovah, the God of Israel: Tell the man that sent you unto me, Thus saith Jehovah: Behold, I bring evil upon this place, and upon its inhabitants, all the words of the book which the king of Judah hath read; because they have forsaken Me, and have burned incense unto other gods, that they might provoke Me to anger with all the work of their hands. And My wrath is kindled against this place, and shall not be quenched. As for the king of Judah, who sent you to inquire of Jehovah, thus shall ye say

to him, Thus saith Jehovah, the God of Israel: As touching the words which thou hast heard, because thine heart was tender, and thou didst humble thyself before Jehovah, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before Me; I also have heard thee, saith Jehovah. Therefore, behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil which I will bring upon this place. And they brought the king word again.

And the king sent, and there were gathered unto him all the elders of Judah and of Jerusalem. And the king went up to the house of Jehovah, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great; and he read in their ears all the words of the book of the covenant which was found in the house of Jehovah. And the king stood on the platform. And he made the covenant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and all his soul, to establish the words of this covenant that were written in this book. And all the people entered into the covenant.

And the king commanded Hilkiah the high-priest, and the second priest, and the keepers of the door, to bring forth out of the temple of Jehovah all the vessels that were used for Baal, and for Ashtoreth, and for all the host of heaven. And he burned them without Jerusalem in the fields of Kidron, and scattered their ashes. And he brought out the Ashtoreth image from the house of

Jehovah, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. And he brake down the houses of those consecrated to shame, that were in the house of Jehovah, where the women wove hangings for the Ashtoreth image. And he defiled Topheth, which is in the valley of the sons of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. And he removed the horses that the kings of Judah had given to the Sun, from the entrance of the house of Jehovah, unto the chamber of Nathan-melech the eunuch, which was in the outbuildings; and he burned the chariots of the Sun with fire. And the altars that were on the roof of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of Jehovah, the king brake down, and removed them thence, and cast the dust of them into the brook Kidron. And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had built unto Ashtoreth the abomination of the Zidonians, and Chemosh the abomination of Moab, and Milcom the abomination of the children of Ammon, the king defiled. And he brake in pieces the pillars, and cut down the Ashtoreth images, and filled their place with human bones. Moreover them that had familiar spirits, and the wizards, and the teraphim, and the idols, and all the abominations that were found in the land of Judah and in Jerusalem, did Josiah put away, that he might establish the words of the law which were written in the book that Hilkiah the priest found in the house of Jehovah.

And he removed the priests of the high places, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the suburbs of Jerusalem; as well as them that burned incense unto Baal, to the Sun, and to the Moon, and to the signs of the zodiac, and to all the host of heaven. And he brake down the high places of the gates that were at the entrance of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. Moreover the altar that was at Beth-el, and the high place which Jeroboam son of Nebat, who made Israel to sin, had made, even that altar and the high place he brake down. And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke Jehovah to anger, Josiah took away, and did to them according to all that he had done in Beth-el.

And Josiah brought all the priests out of the cities of Judah unto Jerusalem, and defiled the high places where the priests had burned incense, from Geba unto Beer-sheba. Nevertheless the priests of the high places came not up to the altar of Jehovah in Jerusalem, but they ate unleavened bread among their brethren. Howbeit it was written in the book of the law: If a Levite come from any of thy gates out of all Israel, where he sojourneth, and come with all the desire of his soul unto the place which Jehovah chooseth; then he shall minister in the name of Jehovah his God, as all his brethren the Levites do, which stand there before Jehovah. They shall have like portions to eat, beside that which cometh from the income of each man's patrimony.

Then the king commanded all the people, saying: Keep passover unto Jehovah your God, as it is written

in this book of the covenant. And Josiah gave to all the people lambs and kids for the passover offerings, unto all that were present, to the number of thirty thousand, and three thousand bullocks. These were from the king's substance. His princes also gave willingly unto the people. And the service was set in order, and the priests stood in their place, and the Levites by their courses, according to the king's commandment. And they killed the passover, and the priests sprinkled the blood, and the Levites flayed the sacrifices. And they roasted the passover with fire according to the ordinance, and divided speedily unto all the people. And afterward they prepared for themselves. So the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days. And there was no passover like to that kept in Israel from the days of the judges that judged Israel; not in all the days of the kings of Israel, nor of the kings of Judah.

And after many days it came to pass, that Neco king of Egypt went up to fight against the Assyrians at Carchemish on the Euphrates; and Josiah went out against him. And Neco sent ambassadors unto him, saying: What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; and God hath commanded me to make haste. Forbear thee from God, who is with me, that he destroy thee not. Nevertheless Josiah would not turn his face from him, but strengthened himself to fight against him, and hearkened not unto the words of Neco, from the mouth of God, and came to fight in the valley of Megiddo. And the archers hit King Josiah; and the king said to his servants: Have me away; for I am sore wounded. So his servants took him out of the chariot,

and put him in the second chariot that he had, and brought him to Jerusalem ; and he died, and was buried in the sepulchres of his fathers.

And he did that which was right in the eyes of Jehovah, and walked in all the way of David his father, and turned not aside to the right hand or to the left. And like him was there no king before him, that turned to Jehovah with all his heart, and with all his soul, and with all his might, according to all the law of Moses ; neither after him arose there any like him. And all Judah and Jerusalem mourned for Josiah. And the people of the land took Jehoahaz (Jah Holdeth) second son of Josiah, and anointed him, and made him king in his father's stead.

CHAPTER IX.

II. KINGS, xxiii., xxiv. II. CHRONICLES, xxxvi. JEREMIAH, vii., xi., xvii.-xx., xxii., xxv., xxvi., xxxv., xxxvi., xlvi.

KING JEHOIAKIM.

Jehoahaz a Captive—Jeremiah's Dirge—Tributary to Egypt—Jehoiakim Made King—Jeremiah at the Temple Gate—Jerusalem like Shiloh—Arrest of Jeremiah—His Trial—His Defence—Example of Micah—Acquittal—Fate of Uriah—The Broken Covenant—Breaking the Sabbath—The Potter's Work—The Symbol of the Bottle—Put in the Stocks—Denouncing Passhur—Battle of Carchemish—Song of Jeremiah—Babylonian Captivity Foretold—The Rechabites—Their Example a Text—Writing the Prophecies—The Fast Day—Baruch Reads to the People—Before the Privy Council—Connivance—Reading before the King—The Prophecies are Burned—Searching for Jeremiah—The Prophecies Rewritten—Tributary to Babylon—Rebellion—Nebuchadrezzar Victorious—Death of Jehoiakim.

JEHOAHAZ was twenty-three years old when he began to reign; and his mother's name was Hamutal daughter of Jeremiah of Libnah. And he reigned three months in Jerusalem; then Pharaoh-neco put him in chains at Riblah in the land of Hamath, and removed him from reigning in Jerusalem. And concerning Jehoahaz king of Judah (whose reign was like the reign of Shallum son of Jabesh, king of Israel) spake Jeremiah, saying:

Weep not for the dead, and bemoan him not;
Weep sore for him that goeth away;
For he returneth no more,
Nor seeth the land of his birth.

For thus saith Jehovah touching Shallum son of Josiah, king of Judah, that reigned instead of Josiah his father, who is gone forth from this place: He shall not return thither again; but in the place whither they have led him captive shall he die, and see this land no more.

And Pharaoh-neco levied a tribute from the land of an hundred talents of silver, and a talent of gold. And Pharaoh-neco made Eliakim (El Establisheth) son of Josiah king, and changed his name to Jehoiakim (Jah Establisheth). And he took Jehoahaz away; and he came to Egypt and died there. Twenty-five years old was Jehoiakim when he began to reign; and he reigned eleven years in Jerusalem; and his mother's name was Zebidah daughter of Pedaiah of Rumah. And Jehoiakim gave the silver and the gold to Pharaoh. Moreover he assessed the land to give the money according to the commandment of Pharaoh; he exacted the silver and the gold of the people of the land, of every one according to his assessment, to give it unto Pharaoh-neco.

And Jehoiakim did evil in the sight of Jehovah, according to all that his fathers had done. And in the beginning of the reign of Jehoiakim son of Josiah, king of Judah, came this word from Jehovah unto Jeremiah, saying, Thus saith Jehovah: Stand in the gate of Jehovah's house, and proclaim there this word, and say, Hear the word of Jehovah, all Judah, that enter in at these gates to worship Jehovah. Thus saith Jehovah of Hosts, the God of Israel: Amend your ways and your works, and I will cause you to dwell in this place. Trust not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these. For if ye throughly amend your ways and your works; if ye throughly execute judgment between a man and

his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after other gods: then will I cause you to dwell in this place, in the land that I gave to your fathers, from everlasting unto everlasting.

Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not, and come and stand before Me in this house, which is called by My name, and say, We have been rescued in order again to do all these abominations? Is this house, which is called by My name, become a den of robbers in your eyes? Yea, behold, I have seen it, saith Jehovah.

Go ye unto My place in Shiloh, where I caused My name to dwell at first, and see what I did to it for the wickedness of My people Israel. And now, because ye have done all these things, saith Jehovah, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not: therefore will I do unto the house, which is called by My name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I did to Shiloh. And I will cast you away from Me, as I have cast away all your brethren, the whole seed of Ephraim.

And the priests and the prophets and all the people heard Jeremiah speak these words in the house of Jehovah. And it came to pass, when Jeremiah had made an end of speaking all that Jehovah commanded him to speak to all the people, that the priests and the prophets and all the people laid hold on him, saying: Thou shalt surely die. Why hast thou prophesied in the name of Jehovah, saying, This house shall be like Shiloh, and

this city desolate, without inhabitants? And all the people gathered unto Jeremiah in the house of Jehovah. And the princes of Judah heard thereof, and they came up from the king's house unto the house of Jehovah, and took their seat at the entrance of the new gate of Jehovah's house.

Then spake the priests and the prophets to the princes and all the people, saying: This man is worthy of death; for he hath prophesied against this city, as ye have heard with your ears. Then spake Jeremiah to all the princes and to all the people, saying: Jehovah sent me to prophesy against this house and against this city all the words that ye have heard. And now amend your ways and your works, and obey the voice of Jehovah your God, that Jehovah may repent Him of the evil that He hath pronounced against you. As for me, behold, I am in your hand; do with me as is good and right in your eyes. Only know ye for certain that, if ye put me to death, ye bring innocent blood upon you, upon this city, and upon its inhabitants. For of a truth, Jehovah sent me unto you to speak all these words in your ears.

Then said the princes and all the people to the priests and the prophets: This man is not worthy of death; for he hath spoken to us in the name of Jehovah our God. And certain of the elders of the land arose, and spake to all the assembly of the people, saying: Micah the Morashtite prophesied in the days of Hezekiah king of Judah; and he spake to all the people of Judah, saying, Thus saith Jehovah of Hosts:

Zion like a field is plowed,
Jerusalem becometh heaps,
The temple mount forest heights.

Did Hezekiah king of Judah and all Judah put him

to death? Did not Hezekiah fear Jehovah, and entreat Jehovah's favor, and Jehovah repented Him of the evil which He had pronounced against them? Thus should we commit great evil against ourselves. Moreover the hand of Ahikam son of Shaphan was with Jeremiah, not to give him into the hand of the people to put him to death.

But there was another man that prophesied in the name of Jehovah, Uriah son of Shemaiah, of Kiriath-jearim. He also prophesied against Jerusalem and against Judah, as did Jeremiah. And King Jehoiakim, and all his mighty men, and all the princes, heard his words, and the king sought to put him to death. And Uriah heard it, and he was afraid, and fled, and went to Egypt. And King Jehoiakim sent men to Egypt, Elnathan son of Achbor, and certain men with him; and they fetched Uriah out of Egypt, and brought him unto King Jehoiakim; and he slew him with the sword, and cast his dead body into the graves of the sons of the people.

And because Jehoiakim and the men of Judah forsook the covenant, which Josiah king of Judah had made, therefore came the word of Jehovah unto Jeremiah, saying: Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them, that I may establish the oath which I sware unto your fathers, to give them a land flowing with milk and honey, as at this day. Cursed be the man that obeyeth not the words of this covenant. A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the sins of their forefathers, who refused to hear My words; and they are gone after other gods to serve them. The house of Israel and the house of Judah

have broken My covenant which I made with their fathers. Therefore thus saith Jehovah : Behold, I bring evil upon them, which they cannot escape ; and they shall cry unto Me, and I will not hearken unto them.

Then Jeremiah went and stood in the gates of Jerusalem, and said : Hear ye the word of Jehovah, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates ; thus saith Jehovah : Take heed to yourselves, that ye bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem ; neither carry forth a burden from your houses on the sabbath day, neither do any work. But hallow ye the sabbath day, as I commanded your fathers. And it shall come to pass, if ye diligently hearken unto Me, saith Jehovah, to bring in no burden through the gates of this city on the sabbath day, but to hallow the sabbath day, to do no work therein ; then shall there enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes ; and this city shall be inhabited for ever. But if ye will not hearken unto Me to hallow the sabbath day, and not to bear a burden and enter in at the gates of Jerusalem on the sabbath day ; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

And the word of Jehovah came to Jeremiah, saying : Arise, and go down to the potter's house, and there I will cause thee to hear My words. So we went down to the potter's house, and, behold, the potter wrought his work on the wheels. And the vessel that he made of the clay was marred in the hand of the potter, and he made it again another vessel, as seemed good in his eyes to make it. Then the word of Jehovah came unto Jere-

miah, saying: O house of Israel, cannot I do with you as this potter? saith Jehovah. Behold, like the clay in the potter's hand, so are ye in Mine hand, O house of Israel.

Then Jeremiah went and bought a bottle of a potter, and took some of the elders of the people, and of the elders of the priests; and went forth unto the valley of the son of Hinnom, which is by the entrance of the gate of potsherds. And he brake the bottle in the sight of the men that went with him, and said to them: Thus saith Jehovah of Hosts: Thus will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again. Thus will I do unto this place, saith Jehovah, and to the inhabitants thereof, even making this city like Topheth, a garbage heap; and the houses of Jerusalem, and the houses of the kings of Judah shall be like the place of Topheth, that is defiled, all the houses upon whose roofs they have burned incense unto all the host of heaven, and poured out drink-offerings unto other gods.

Then came Jeremiah from Topheth, whither Jehovah had sent him to prophesy; and he stood in the court of Jehovah's house, and said to all the people: Thus saith Jehovah of Hosts, the God of Israel: Behold, I bring upon this city and upon all its towns all the evil that I have pronounced against it; because they have made their necks stiff, not to hear My words. And Pashhur son of Immer the priest, who was chief overseer of Jehovah's house, heard Jeremiah prophesying these things. Then Pashhur smote Jeremiah the prophet, and put him in the stocks that were in the upper gate of Benjamin, which was in the house of Jehovah. And it came to pass on the morrow, that Pashhur brought forth Jere-

miah out of the stocks. Then said Jeremiah unto him: Jehovah hath not called thee Pashhur, but Magor-missabib (Terror-on-Every-Side). For thus saith Jehovah: Behold, I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it; and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive to Babylon, and shall slay them with the sword. And thou, Pashhur, and all that dwell in thine house shall go into captivity; and thou shalt come to Babylon, and shalt die there; and there shalt thou be buried, thou, and all thy friends, to whom thou hast prophesied falsely.

And it came to pass in the fourth year of Jehoiakim son of Josiah, king of Judah, that Nebuchadrezzar (Nebo-Protect-the-Crown) king of Babylon smote the army of Pharaoh-neco king of Egypt at Carchemish by the river Euphrates. And concerning the battle at Carchemish wrote Jeremiah the words of this song:

Prepare shield and buckler, and draw near to battle;
Harness the horses, mount the chargers, stand arrayed in helmets;
Furbish the spears, don the coats of mail.

Why do I see them dismayed, turned back?
Their warriors are smitten down,
They take to flight, and turn not;
Terror on all sides, saith Jehovah.
The swift escapeth not, the warrior is not rescued;
Northward, on the Euphrates' bank, they stumbled and fell.

Who was this like the Nile that riseth?
Like the rivers whose waters toss?

Egypt was like the Nile that riseth,
Like the rivers whose waters toss.

For he said, I will arise and cover the earth,
I will destroy cities with their dwellers.
Go up, ye horses ; race, ye chariots ;
Let the warriors go forth,
Ethiopia and Put shield-bearers,
The Lydians bow-men, bending the bow.

But this day for the Lord, Jehovah of Hosts,
Is a day of vengeance, to avenge Him of His foes,
That the sword may devour and be sated,
And drink itself full of their blood.
For the Lord, Jehovah of Hosts, holdeth sacrifice
In the land of the north, by the river Euphrates.

Go up to Gilead and take balm,
Virgin, daughter of Egypt.
In vain thou multipliest medicines,
Healing for thee there is not.
The nations have heard thy shame,
The earth is full of thy cry ;
For warrior stumbled on warrior,
Together both of them fell.

And Jeremiah the prophet spake to all the people of Judah, and to all the inhabitants of Jerusalem, saying : From the thirteenth year of Josiah son of Amon, king of Judah, even unto this day, these three and twenty years, the word of Jehovah hath come unto me, and I have spoken unto you, rising up early and speaking ; but ye have not hearkened. Therefore thus saith Jehovah of Hosts : Because ye have not heard My words, behold, I send and take all the families of the north, saith

Jehovah, and Nebuchadrezzar king of Babylon, my servant, and bring them against this land, and against its inhabitants, and against all these nations round about; and I devote them to destruction, and make them an astonishment, and an hissing, and perpetual desolations. And I take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith Jehovah, for their iniquity, and the land of the Chaldeans; and I will make it a perpetual desolation.

In those days Nebuchadrezzar came up against the land of Judah. Then came the word of Jehovah unto Jeremiah, saying: Go unto the house of the Rechabites, and speak to them, and bring them into the house of Jehovah, into one of the chambers, and give them wine to drink. And Jeremiah took Jaazaniah son of Jeremiah son of Habazziniah, and his brethren, and all his sons, and the whole house of the Rechabites; and brought them into the house of Jehovah, into the chamber of the sons of Hanan son of Igdaliah, the man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah son of Shallum, keeper of the door. And he set before the sons of the house of the Rechabites bowls full of wine, and cups, and said to them: Drink wine. But they said: We will drink no wine; for Jonadab son of Rechab, our father, commanded us, saying, Ye shall drink no wine, ye and your sons, for ever. And ye shall not build houses, nor sow seed, nor plant

vineyards, nor have any; but in tents shall ye dwell all your days, that ye may live many days in the land wherein ye sojourn. And we have obeyed the voice of Jonadab son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, and our daughters; and not to build houses for us to dwell in. And we have neither vineyard, nor field, nor seed; but we dwell in tents, and obey, and do according to all that Jonadab our father commanded us. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians; so we dwell at Jerusalem.

Then came the word of Jehovah unto Jeremiah, saying, Thus saith Jehovah of Hosts, the God of Israel: Go, and say to the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to My words? saith Jehovah. The words of Jonadab son of Rechab, that he commanded his sons, not to drink wine, are performed, and unto this day they drink none, but obey their father's commandment. But I have spoken unto you, rising up early and speaking; and ye have not obeyed Me. Therefore thus saith Jehovah, the God of Hosts, the God of Israel: Behold, I bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I have spoken unto them, but they have not obeyed; and I have called them, but they have not answered.

But to the house of the Rechabites said Jeremiah: Thus saith Jehovah of Hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto

all that he commanded you; therefore thus saith Jehovah of Hosts, the God of Israel: Jonadab son of Rechab shall not want a man to stand before Me for ever.

And it came to pass in the same year that this word came unto Jeremiah from Jehovah, saying: Take thee a book roll, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I began to speak to thee, from the days of Josiah, even unto this day. It may be that, when the house of Judah heareth all the evil which I purpose to do unto them, they will return every man from his evil way; that I may forgive their iniquity and their sin. Then Jeremiah called Baruch son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of Jehovah, which he had spoken unto him, upon a book roll. And it came to pass in the fifth year of Jehoiakim son of Josiah, king of Judah, in the ninth month, that all the people in Jerusalem, and all the people that came from the cities of Judah unto Jerusalem, proclaimed a fast before Jehovah.

And Jeremiah commanded Baruch, saying: I am hindered, that I cannot go into the house of Jehovah; but go thou, and read in the roll, which thou hast written from my mouth, the words of Jehovah in the hearing of the people in Jehovah's house upon the fast day; even in the hearing of all Judah that come out of their cities shalt thou read them. It may be they will present their supplication before Jehovah, and return each from his evil way; for great is the anger and fury that Jehovah hath spoken against this people.

And Baruch son of Neriah did according to all that Jeremiah the prophet commanded him. And he read in

the book the words of Jeremiah in the house of Jehovah, in the chamber of Gemariah son of Shaphan, the secretary, in the upper court, at the entrance of the new gate of Jehovah's house, in the hearing of all the people. And Micaiah son of Gemariah son of Shaphan heard all the words of Jehovah out of the book, and he went down into the king's house, into the secretary's chamber. And, lo, all the princes were in session there, Elishama the secretary, and Delaiah son of Shemaiah, and Elnathan son of Achbor, and Gemariah son of Shaphan, and Zedekiah son of Hananiah, even all the princes. And Micaiah told them all the words that he had heard, when Baruch read the book in the hearing of the people. And all the princes sent Jehudi son of Nethaniah son of Shelemiah son of an Ethiopian unto Baruch, saying: Take in thine hand the roll wherein thou didst read in the hearing of the people, and come. So Baruch son of Neriah took the roll in his hand, and came unto them. And they said to him: Sit down, and read it in our hearing. So Baruch read it in their hearing. And it came to pass, when they had heard all the words, they turned in fear one toward another. And they said to Baruch: We must tell the king of all these words. And they asked Baruch, saying: Tell us now, How didst thou write all these words at his mouth? And Baruch answered them: He dictated all these words to me with his mouth, and I wrote them with ink in the book. Then said the princes to Baruch: Go, hide, thou and Jeremiah; and let no man know where ye be.

Then the princes went in to the king into the inner court; but they had laid up the roll in the chamber of Elishama the secretary. And they told all the words in the hearing of the king. And the king sent Jehudi to

fetch the roll; and he brought it out of the chamber of Elishama the secretary. And Jehudi read it in the hearing of the king, and in the hearing of all the princes that stood beside the king. Now it was the ninth month, and the king was sitting in the winter chamber; and the brazier burned before him. And it came to pass, when Jehudi had read three or four columns, that the king cut the roll with the penknife, and cast it into the fire that was in the brazier, until all the roll was consumed in the fire that was in the brazier. And they were not afraid, nor rent their garments, neither the king nor any of his servants that heard all these words. Only Elnathan and Delaiah and Gemariah made intercession to the king that he would not burn the roll; but he would not hear them. And the king commanded Jerahmeel of the blood royal, and Seraiah son of Azriel, and Shelemiah son of Abdeel, to seize Baruch the scribe and Jeremiah the prophet; but Jehovah hid them.

Then the word of Jehovah came to Jeremiah, after the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying: Take thee another roll, and write in it all the former words that were in the first roll, which Jehoiakim king of Judah hath burned. And say to Jehoiakim king of Judah, Thus saith Jehovah: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and cause to cease thence man and beast? Therefore thus saith Jehovah concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David; and his dead body shall be cast out to the heat by day and to the frost by night. And I will punish him and his seed and his servants for their sin; and I will bring upon them, and

upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they hearkened not. So Jeremiah took another roll, and gave it to Baruch son of Neriah, the secretary, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides unto them many like words.

Then Nebuchadrezzar king of Babylon came up against Jehoiakim, to bind him in chains and carry him to Babylon. And Jehoiakim made submission, and became his servant three years. Then Jehoiakim made conspiracy with Egypt, and turned and rebelled against Nebuchadrezzar. And Nebuchadrezzar came up against the king of Egypt, and smote him, that the king of Egypt came no more out of his own land; for the king of Babylon took all that pertained to the king of Egypt, from the Brook of Egypt unto the river Euphrates. And Jehovah sent against Jehoiakim bands of the Chaldeans, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, to destroy Judah, according to the word of Jehovah, which he spake by the hand of his servants the prophets. And Jehoiakim slept with his fathers; and Jehoiachin (Jah Ordereth) his son reigned in his stead. And concerning the manner of Jehoiakim's death spake Jeremiah, saying:

They lament not for him, Ah my brother! or, Ah my sister!
They lament not for him, Ah lord! or, Ah his glory!
With the burial of an ass he is buried,
Drawn and cast forth beyond the gates of Jerusalem.

CHAPTER X.

DEUTERONOMY, xv. II. KINGS, xxiv., xxv. II. CHRONICLES, xxxvi. JEREMIAH, xxi., xxii., xxvii.-xxix., xxxii.-xxxiv., xxxvii.-xxxix., li., lii. EZEKIEL, i., xvii.

JEREMIAH AND THE FALL OF JERUSALEM.

Prophecy against Jehoiachin—Surrender of Jehoiachin—The First Deportation—King Zedekiah—A League against Babylon—The Symbol of the Yoke—False Prophecies—Hananiah Confronts Jeremiah—Answer of Jeremiah—The Yoke Broken—Fate of Hananiah—A Letter to the Captivity—False Prophets in the Captivity—Answer of Shemaiah—Zedekiah Visits Babylon—He Revolts—Ezekiel Prophesies Disaster—Setting Free the Slaves—Inquiring of Jeremiah—Jeremiah Urges Surrender—The Siege Raised—Jeremiah Foretells its Resumption—The Slaves Reclaimed—Jeremiah Rebukes the Breach of Faith—Arrest of Jeremiah—Accused of Treason—Cast into a Dungeon—The Siege Resumed—The King Sends for Jeremiah—Under Arrest in the Palace—The Princes Demand His Death—Cast into a Pit—Rescued by a Eunuch—The Secret Conference—Questioned by the Princes—Buying Land—The Messianic Redemption—The Lower City Taken—Flight of the King—His Capture—He is Blinded—The Inner City Taken—Complete Destruction—Gedaliah Made Governor.

JEHOIACHIN was eighteen years old when he began to reign; and he reigned in Jerusalem three months; and his mother's name was Nehushta daughter of Elnathan of Jerusalem. And concerning Jehoiachin, that is, Jeconiah, spake Jeremiah, saying: As I live, saith Jehovah, though Coniah son of Jehoiakim king of Judah be the signet upon My right hand, yet will I pluck thee thence, and give thee into the hand of them that seek thy life,

and into the hand of them of whom thou art afraid, into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. But to the land whereunto their soul longeth to return, thither shall they not return. O land, land, land, hear the word of Jehovah, Thus saith Jehovah: Write ye this man childless, a man that prospereth not in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Then Nebuchadrezzar king of Babylon came against the city, and his servants besieged it. And Jehoiachin king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his eunuchs, and the king of Babylon took him in the eighth year of his reign. And he carried away all the treasures of the house of Jehovah, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of Jehovah, as Jehovah had said. And he carried away all Jerusalem, all the princes, and all the mighty men of valor, and all the craftsmen and smiths, ten thousand captives; none remained save the poorest people of the land. So he carried away Jehoiachin to Babylon; and the king's mother, and the king's wives, and his eunuchs, and the chief men of the land, carried he into captivity from Jerusalem to Babylon.

And the king of Babylon made Mattaniah (Gift of Jah) Jehoiachin's uncle king in his stead, and changed his name to Zedekiah (Righteous is Jah); and made him swear unto him by God. Twenty-one years old was Zedekiah when he began to reign; and he reigned eleven years in

Jerusalem; and his mother's name was Hamutal daughter of Jeremiah of Libnah.

Then Zedekiah began to conspire against Nebuchadrezzar king of Babylon; and the kings of the nations round about sent messengers unto Zedekiah to make a league with him against the king of Babylon. And the word of Jehovah came unto Jeremiah the prophet, saying: Make thee bows and cross bars (for yokes), and put them upon thy neck; and send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Zidon, by the hand of the messengers that are come to Jerusalem unto Zedekiah king of Judah; and give them a charge unto their masters, saying, Thus saith Jehovah of Hosts, the God of Israel: Thus shall ye say to your masters, I made the earth, the man and the beast that are upon the earth, by My great power and by My outstretched arm; and I give it to whom it seemeth right unto Me. And now have I given all these lands into the hand of Nebuchadrezzar king of Babylon, My servant; yea, the very beasts of the field have I given him to serve him. And it shall come to pass, that the nation and the kingdom which will not serve him, and that will not put their neck under the yoke of the king of Babylon; with the sword, and with the famine, and with the pestilence will I visit that nation, saith Jehovah, until I have consumed them by his hand. But the nation that bringeth its neck under the yoke of the king of Babylon, and serveth him, will I let remain in its own land, saith Jehovah, and till it, and dwell therein.

And Jeremiah spake to Zedekiah king of Judah according to all these words, saying: Bring your necks under the yoke of the king of Babylon, and serve him and his peo-

ple, and live. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as Jehovah hath spoken concerning the nation that will not serve the king of Babylon? Hearken not unto the words of the prophets that speak to you, saying, Ye shall not serve the king of Babylon; for they prophesy a lie unto you. For I have not sent them, saith Jehovah, but they prophesy falsely in My name.

And to the priests and all the people spake Jeremiah, saying: Thus saith Jehovah: Hearken not to the words of your prophets that prophesy unto you, saying, Behold the vessels of Jehovah's house shall now shortly be brought back from Babylon; for they prophesy a lie unto you. Hearken not unto them; serve the king of Babylon, and live; wherefore should this city become a desolation? But if they be prophets, and if the word of Jehovah be with them, let them now make intercession to Jehovah of Hosts, that the vessels which are left in the house of Jehovah, and in the house of the king of Judah and Jerusalem, go not to Babylon. For thus saith Jehovah of Hosts, the God of Israel, concerning the vessels that are left in the house of Jehovah, and in the house of the king of Judah and Jerusalem: To Babylon shall they be carried, and there shall they be, until the day that I visit them, saith Jehovah; then will I bring them up, and restore them to this place.

And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, that Hananiah son of Azzur, the prophet, of Gibeon, spake to Jeremiah in the house of Jehovah, in the presence of the priests and of all the people, saying: Thus speaketh Jehovah of Hosts, the God of Israel,

saying: I have broken the yoke of the king of Babylon. Within two years will I bring back into this place all the vessels of Jehovah's house, that Nebuchadrezzar king of Babylon took away from this place and carried unto Babylon. And I will bring back unto this place Jeconiah son of Jehoiakim, king of Judah, and all the captives of Judah that went to Babylon, saith Jehovah; for I will break the yoke of the king of Babylon. Then the prophet Jeremiah said to the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of Jehovah: Amen; Jehovah do so; Jehovah perform thy words which thou hast prophesied, to bring back the vessels of Jehovah's house, and all the captives from Babylon unto this place. Only hear this word that I speak in thy hearing, and in the hearing of all the people. The prophets that were before me and before thee of old prophesied against many countries, and against great kingdoms, war, and evil, and pestilence. The prophet that prophesieth peace—when the word of that prophet cometh to pass, then shall the prophet be known, that Jehovah hath truly sent him.

Then Hananiah the prophet took the bar from off the prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying: Thus saith Jehovah: Thus will I break the yoke of Nebuchadrezzar king of Babylon from off the neck of all the nations within two years. And the prophet Jeremiah went his way.

Then the word of Jehovah came unto Jeremiah, after that Hananiah the prophet had broken the bar from off his neck, saying: Go, and tell Hananiah, saying, Thus saith Jehovah: Bars of wood thou hast broken, and made

in their stead bars of iron. For thus saith Jehovah of Hosts, the God of Israel: A yoke of iron have I put upon the neck of all these nations, that they may serve Nebuchadrezzar king of Babylon; and they shall serve him; yea, the very beasts of the field have I given him. And the prophet Jeremiah said to Hananiah the prophet: Hear, Hananiah; Jehovah hath not sent thee; but thou hast made this people to trust in a lie. Therefore thus saith Jehovah: Behold, I will send thee away from off the face of the earth. This year thou shalt die, because thou hast spoken rebellion against Jehovah. And Hananiah the prophet died the same year in the seventh month.

And Jeremiah the prophet wrote a letter from Jerusalem unto all the people whom Nebuchadrezzar had carried away captive from Jerusalem to Babylon, and sent it by the hand of Elasah son of Shaphan, and Gemariah son of Hilkiah, whom Zedekiah king of Judah sent unto Babylon to Nebuchadrezzar king of Babylon. And Jeremiah wrote, saying: Thus saith Jehovah of Hosts, the God of Israel, unto all the captivity, whom I have carried away captive from Jerusalem unto Babylon: Build houses, and dwell in them; and plant gardens, and eat their fruit; take wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; and multiply ye there, and diminish not. And seek the welfare of the city whither I have carried you captive, and pray unto Jehovah for it; for in its welfare shall be your welfare. For thus saith Jehovah of Hosts, the God of Israel: Let not your prophets that are in the midst of you, and your diviners, deceive you, and hearken not to your dreams

which ye dream. For they prophesy falsely unto you in My name; I have not sent them, saith Jehovah. For thus saith Jehovah: After seventy years are fulfilled unto Babylon, I will visit you, and perform My good word toward you, to cause you to return to this place. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found of you, saith Jehovah, and I will turn back your captivity, and will gather you from all the nations, and from all the places whither I have driven you, saith Jehovah; and I will bring you back unto the place whence I carried you captive.

And concerning Ahab son of Kolaiah, and Zedekiah son of Maaseiah, who prophesied a lie in Jehovah's name, wrote Jeremiah, saying: Thus saith Jehovah of Hosts, the God of Israel: Behold, I give them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes; and their name shall become a curse unto all the captives of Judah that are in Babylon, saying, Jehovah make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire.

Then Shemaiah the Nehelamite sent a letter unto all the people at Jerusalem, and to Zephaniah son of Maaseiah the priest, and to all the priests, saying: Jehovah hath made thee priest in the stead of Jehoiada the priest, to be overseers of the house of Jehovah, for every madman that playeth the prophet, that thou shouldest put him in the stocks and the collar. Now therefore, why hast thou not rebuked Jeremiah of Anathoth, who playeth the prophet unto you? For he sent unto us in Babylon, saying, The captivity is long; build houses, and dwell in them; and plant gardens, and eat their fruit.

And Zephaniah the priest read this letter in the hear-

ing of Jeremiah the prophet. Then came the word of Jehovah unto Jeremiah, saying: Send to all them of the captivity, saying, Thus saith Jehovah concerning Shemaiah the Nehelamite: Because Shemaiah hath prophesied unto you, and I sent him not, and he hath caused you to trust in a lie; therefore thus saith Jehovah: Behold, I will punish Shemaiah the Nehelamite, and his seed; he shall not have a man to dwell among this people, neither shall he behold the good that I will do unto My people, saith Jehovah; because he hath spoken rebellion against Jehovah.

And it came to pass in those days, in the fourth year of his reign, that Zedekiah king of Judah, and Seraiah son of Neriah son of Maaseiah, the chief chamberlain, went to Babylon to render homage unto King Nebuchadrezzar. But afterward Zedekiah rebelled against the king of Babylon. And the word of Jehovah came unto Ezekiel son of Buzi, the priest, in the land of the Chaldeans, at Tel-abib, by the river Chebar, saying: Behold, the king of Babylon came to Jerusalem, and took the king thereof, and the princes thereof, and brought them unto him to Babylon. And he took one of the seed royal, and made a covenant with him, and laid him under an oath. And he took away the mighty of the land, that the kingdom might be lowly, that it might not lift itself up, but that it might keep its covenant and stand. But he rebelled against him, sending his ambassadors to Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? Shall he that breaketh covenant escape? As I live saith the Lord Jehovah, surely in the dwelling of the king that made him king, whose oath he despised, and whose covenant he brake, with him in the midst of Babylon he

shall die. Neither shall Pharoah with mighty army and great company help him in the war, when they cast up mounts and build forts, to cut off many souls; since he despised the oath, and brake covenant, when, lo, he had given his hand—since he hath done all this, he shall not escape. Verily, thus saith the Lord Jehovah: As I live, surely Mine oath that he despised, and My covenant that he brake, will I bring upon his head. And I will spread My net upon him, and he shall be taken in My snare, and I will bring him to Babylon, and hold judgment on him there for his trespass that he trespassed against Me.

And it came to pass in the ninth year of Zedekiah's reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it round about. Then Zedekiah made a covenant with all the people that were in Jerusalem, to proclaim a release; that every man should let his Hebrew manservant or maidservant go free. And all the princes and all the people entered into the covenant,—cutting a heifer into two halves, and passing between the halves,—that every one should let his manservant, and his maidservant, go free, not to serve them any more; so they let them go. For thus was it written in the book of the law, saying: If thy brother, an Hebrew man, or an Hebrew woman, sell himself unto thee, he shall serve thee six years; but in the seventh year thou shalt let him go free from thee.

Then King Zedekiah sent Pashhur son of Malchiah, and Zephaniah son of Maaseiah, the priest, unto Jeremiah, saying: Inquire of Jehovah for us; for Nebuchadrezzar king of Babylon warreth against us; peradventure

Jehovah will deal with us according to all His wondrous works, that he may go up from us. And Jeremiah said to them: Thus shall ye say to Zedekiah, Thus saith Jehovah, the God of Israel: Behold, I turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans that besiege you, without the walls, and I will gather them into the midst of this city. And I will fight against you with an outstretched hand and with a strong arm, in anger, and fury, and great wrath. And I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence. And afterward, saith Jehovah, I will deliver Zedekjah king of Judah, and his servants, and the people, such as are left in this city from the pestilence, the sword, and the famine, into the hand of Nebuchadrezzar king of Babylon, into the hand of their enemies, even into the hand of those that seek their life; and he shall smite them with the edge of the sword; he shall not spare them, nor pity, nor have mercy.

And unto the people spake Jeremiah, saying: Thus saith Jehovah: Behold, I set before you the way of life and the way of death. He that abideth in this city shall die by the sword, and the famine, and the pestilence; but he that goeth out, and falleth away to the Chaldeans that besiege you, he shall live, his life shall he rescue. For I have set My face against this city for evil, and not for good, saith Jehovah. It shall be given into the hand of the king of Babylon, and he shall burn it with fire.

Then Pharaoh's army came forth out of Egypt; and the Chaldeans that besieged Jerusalem heard tidings thereof, and brake up from Jerusalem. And King Zedekiah sent Jehucal son of Shelemiah, and Zephaniah son of Maaseiah, the priest, to the prophet Jeremiah, saying:

Pray unto Jehovah our God for us. Then came the word of Jehovah unto the prophet Jeremiah, saying: Thus saith Jehovah the God of Israel: Thus shall ye say to the king of Judah, that sent you unto me to inquire of me, Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city; and they shall take it, and burn it with fire. Thus saith Jehovah: Deceive not yourselves, saying, The Chaldeans shall surely depart from us; for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

And it came to pass that, when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army, the princes and the people, who had entered into a covenant to let their Hebrew slaves go free, turned, and caused the menservants and the maidservants, whom they had let go free, to return, and brought them into subjection for bondmen and for handmaids. Then the word of Jehovah came to Jeremiah, saying: Thus saith Jehovah, the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, At the end of seven years ye shall let go every man his brother that is an Hebrew, who hath sold himself unto thee, and hath served thee six years, thou shalt let him go free from thee. But your fathers hearkened not unto Me, neither inclined their ear. And ye were now turned, and had done that which is right in Mine eyes, in proclaiming a release every man to his neighbor; and ye had made a covenant before Me in the house which is called

by My name. But ye have turned and profaned My name, and caused every man his bondman, and every man his handmaid, whom ye had let go free at their pleasure, to return; and have brought them into subjection, to be bondmen and handmaids unto you. Therefore thus saith Jehovah: Ye have not hearkened unto Me, to proclaim a release, every man to his brother, and every man to his neighbor. Behold, I proclaim unto you a release, saith Jehovah, to the sword, the pestilence, and the famine. And I give the men that have transgressed My covenant, that have not performed the words of the covenant which they cut before Me, the calf which they cut in twain and passed between the parts thereof—the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, that passed between the parts of the calf—I give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be meat for the fowls of the heaven, and the beasts of the earth. And Zedekiah king of Judah and his princes will I give into the hand of their enemies, into the hand of them that seek their life, into the hand of the king of Babylon's army, that are gone up from you. Behold, I command, saith Jehovah, and will cause them to return to this city; and they shall fight against it, and take it, and burn it with fire. And I will make the cities of Judah a desolation, without inhabitant.

Then Jeremiah went forth out of Jerusalem in the midst of the people, to go into the land of Benjamin, to receive his portion from his patrimony thence. And when he was in the gate of Benjamin, a captain of the watch was there, whose name was Irijah son of Shelemiah son of Hananiah; and he laid hold on Jeremiah the

prophet, saying: Thou fallest away to the Chaldeans. And Jeremiah said: It is false; I fall not away to the Chaldeans. And Irijah hearkened not unto him; but laid hold on Jeremiah, and brought him to the princes. And the princes were wroth with Jeremiah, and beat him, and put him in prison in the house of Jonathan the secretary, for they had made that the prison. And Jeremiah was put into a pit with cells beneath the ground, and he remained there many days.

Then the army of the Chaldeans returned, and besieged Jerusalem, and Lachish, and Azekah, for these were the fortified cities that remained of the fortified cities of Judah; and Zedekiah the king sent, and fetched Jeremiah, and questioned him secretly in his house, and said: Is there any word from Jehovah? And Jeremiah said: There is. And he said: Into the hand of the king of Babylon shalt thou be delivered. Moreover Jeremiah said to King Zedekiah: Wherein have I sinned against thee, or against thy servants, or against this people, that ye have put me in prison? Where now are your prophets that prophesied unto you, saying, the king of Babylon shall not come against you, nor against this land? And now hear, my lord, O king; let my supplication be accepted before thee, and cause me not to return to the house of Jonathan the secretary, lest I die there. Then King Zedekiah commanded to commit Jeremiah to the court of the guard, and give him daily a loaf of bread out of the bakers' street, until all the bread in the city were spent. So Jeremiah abode in the court of the guard.

Now Shephatiah son of Mattan, and Gedaliah son of Pashhur, and Jucal son of Shelemiah, and Pashhur son of Malchiah, heard the words that Jeremiah

had spoken to all the people, saying: Thus saith Jehovah: He that abideth in this city shall die by the sword, the famine, and the pestilence; but he that goeth forth to the Chaldeans shall live, and his life shall he rescue. Thus saith Jehovah: This city shall surely be given into the hand of the army of the king of Babylon, and he shall take it. And the princes said to the king: Let this man be put to death; for he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, speaking such words unto them. For this man seeketh not the welfare of this people, but the hurt. And King Zedekiah said: Behold, he is in your hand; for the king could do nought against them. Then took they Jeremiah, and cast him into the pit of Malchiah of the seed royal, that was in the court of the guard; and they let down Jeremiah with cords. Now there was no water in the pit, but mire; and Jeremiah sank in the mire.

Then Ebed-melech the Ethiopian, an eunuch, who was in the king's house, heard that they had put Jeremiah in the pit. And the king was then sitting in the gate of Benjamin. And Ebed-melech went forth out of the king's house, and spake to the king, saying: My lord, O king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the pit; and he is like to die in the place where he is because of the famine. For there was no more bread in the city. Then the king commanded Ebed-melech the Ethiopian, saying: Take hence three men with thee, and take up Jeremiah the prophet out of the pit, before he die. So Ebed-melech took the men with him, and went into the house of the king, under the treasury, and took thence old rags of torn and worn garments, and let them down

by cords into the pit to Jeremiah. And Ebed-melech the Ethiopian said to Jeremiah: Put the rags of torn and worn garments under thine armholes under the cords. And Jeremiah did so. And they drew up Jeremiah with the cords, and took him up out of the pit; and Jeremiah abode in the court of the guard.

Then King Zedekiah sent, and brought Jeremiah the prophet unto him to the third entrance of the house of Jehovah. And the king said to Jeremiah: I would ask thee something; hide nothing from me. And Jeremiah said to Zedekiah: If I declare it unto thee, wilt thou not put me to death? And if I give thee counsel, thou wilt not hearken unto me. And King Zedekiah sware secretly unto Jeremiah, saying: As Jehovah liveth, that gave us this life, I will not put thee to death, nor give thee into the hand of these men that seek thy life. Then said Jeremiah to Zedekiah: Thus saith Jehovah, the God of Hosts, the God of Israel: If thou wilt go forth unto the king of Babylon's princes, then thou shalt live, and this city shall not be burned with fire; but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand. And King Zedekiah said to Jeremiah: I am afraid of the Jews that are fallen away to the Chaldeans, lest they deliver me into their hands, and they mock me. But Jeremiah said: They shall not deliver thee into their hand. Obey the voice of Jehovah, which I speak to thee; so shall it be well with thee, and thou shalt live. But if thou refuse to go forth, this is the word that Jehovah hath shewed me: Behold, they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but

shalt be taken by the hand of the king of Babylon ; and this city shall be burned with fire.

Then said Zedekiah to Jeremiah : Let no man know of these words, that thou die not. And if the princes hear that I have talked with thee, and come unto thee, and say to thee, Tell us what thou saidst unto the king ; hide it not from us, and we will not put thee to death ; also what the king said to thee ; then thou shalt say to them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there. Then came all the princes unto Jeremiah, and questioned him ; and he told them according to all that the king had commanded. So they left off speaking with him ; for the matter was not perceived. And Jeremiah abode in the court of the guard until the day that Jerusalem was taken.

And in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar, when the king of Babylon's army besieged Jerusalem, the word of Jehovah came unto Jeremiah, saying : Behold, Hanamel son of Shallum thine uncle cometh unto thee, saying, Buy my field that is in Anathoth ; for the right of redemption is thine to buy it. And Hanamel his uncle's son came to him in the court of the guard according to the word of Jehovah, and said to him : Buy now my field that is in Anathoth, which is in the land of Benjamin ; for the right of inheritance is thine, and the redemption is thine ; buy it for thee. Then Jeremiah bought the field that was in Anathoth of Hanamel his uncle's son, and weighed him the money, seventeen shekels of silver. And he wrote the deed, and sealed it, and called witnesses, and weighed the money in the balances. And Jeremiah took the deed of pur-

chase, the sealed, and the open; and he delivered the deed of purchase unto Baruch son of Neriah in the presence of Hanamel his cousin, and in the presence of the witnesses that subscribed the deed of purchase, in the presence of all the Jews that abode in the court of the guard.

Then Jeremiah charged Baruch in their presence, saying: Thus saith Jehovah of Hosts, the God of Israel: Take these deeds, this deed of purchase, both the sealed deed, and this open one, and put them in an earthen vessel, that they may be preserved many days. For thus saith Jehovah of Hosts, the God of Israel: Houses and fields and vineyards shall again be bought in this land. Behold, the days come, saith Jehovah, that I will perform that good word which I spake unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause a Branch of righteousness to grow up unto David; and he shall execute justice and right in the land. In those days shall Judah be saved, and Jerusalem dwell safely. And this is the name whereby he shall be called, Jehovah our righteousness. For thus saith Jehovah: There shall never fail to David one sitting on the throne of the house of Israel; and to the priests the Levites there shall not fail a man before Me to offer burnt-offerings, and to burn oblations, and to do sacrifice continually. Thus saith Jehovah: If ye can break My covenant of the day, and My covenant of the night, that there be no day nor night in their season; then may My covenant be broken with David My servant, that he have no son to reign upon his throne; and with the Levites the priests, My ministers. As the host of heaven cannot be numbered, nor the sand of the sea be measured; so will I multiply the seed of David My servant, and the Levites that minister unto Me.

And the city was besieged unto the eleventh year of King Zedekiah. On the ninth day of the fourth month the famine was sore in the city, so that there was no bread for the people of the land. Then the lower city was taken, and all the princes of the king of Babylon came in, and sat in the middle gate. And it came to pass that, when Zedekiah king of Judah and all the men of war saw them, they fled, and went forth out of the city that night, by way of the king's garden, by the gate betwixt the two walls, and fled by the road of the Arabah. And the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho; and all his army was scattered from him. And they took the king, and carried him up unto the king of Babylon to Riblah; and he pronounced judgment upon him. And he slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in fetters, and carried him to Babylon, and put him in prison till the day of his death.

And in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan captain of the guard, who stood before the king of Babylon, to Jerusalem. And he took the inner city, and burned the house of Jehovah, and the king's house, and all the houses of Jerusalem; every great house burned he with fire. And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about. And the remnant of the people that were left in the city, and those that fell away, that fell to the king of Babylon, even the remnant of the fighting men, Nebuzaradan captain of the guard carried away captive. But some of the poor of the land he left to be vine-dressers

and husbandmen. And the pillars of brass that were in the house of Jehovah, and the bases and the brazen sea that were in the house of Jehovah, the Chaldeans brake in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the firepans and the basins, whatsoever was of gold or of silver, the captain of the guard took away.

And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door; and out of the city he took an officer that was set over the men of war, and five men of them that saw the king's face, who were found in the city; and the secretary of the captain of the host, who mustered the people of the land; and sixty men of the people of the land, that were found in the city. And Nebuzaradan captain of the guard took them, and brought them to the king of Babylon to Riblah. And the king of Babylon smote them, and put them to death at Riblah in the land of Hamath. So Judah was carried away captive out of his land. And over the people that were left in the land of Judah, whom Nebuchadrezzar king of Babylon had left, he set Gedaliah son of Ahikam son of Shaphan, to be governor.

CHAPTER XI.

JEREMIAH, xxxix.-xliv., xlvi. Ezekiel, xxix.

THE REMNANT OF JUDAH.

Jeremiah Released—He Joins Gedaliah—Guerrilla Chiefs—They Join Gedaliah—Johanan's Warning—Ishmael's Treachery—Samaritan Pilgrims Murdered—Carried Captive to Ammon—Johanan Rescues the Captives—Afraid of the Chaldeans—Inquiring of Jeremiah—They Must Stay in the Land—Disobedience—Flight to Egypt—Idolatry—Feast of the Moon Goddess—Answering Jeremiah—Destruction of the Remnant—Conquest of Egypt—Ezekiel's Prophecy—Jacob shall be Brought back.

Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan captain of the guard, saying: Take him, and look well to him, and do him no harm; but do unto him whatsoever he shall say to thee. And Nebuzaradan captain of the guard took Jeremiah out of the court of the guard, and brought him manacled, among all the captives of Jerusalem, unto Ramah. Then he took Jeremiah, and said to him: Behold, I loose thee this day from the chains which are upon thine hand. If it seem good to thee to come with me to Babylon, come, and I will look well unto thee; but if it seem ill to thee to come with me to Babylon, forbear. Behold, all the land is before thee; whither it seemeth good and right to thee to go, thither go. But Jeremiah would not go with him to Babylon. Then said Nebuzaradan: Go back to Gedaliah son of Ahikam son of Shaphan, whom the king of

Babylon hath made governor over the cities of Judah, and dwell with him among the people; or go wheresoever it seemeth right to thee to go. And the captain of the guard gave him food and a present, and let him go. And Jeremiah went unto Gedaliah son of Ahikam to Mizpah, and dwelt with him among the people that were left in the land.

Then all the captains of the forces which were in the field, they and their men, heard that the king of Babylon had made Gedaliah son of Ahikam governor of the land, and committed unto him men, and women, and children, and the poorest of the land, those that were not carried away captive to Babylon. And they came to Gedaliah to Mizpah; namely, Ishmael son of Nethaniah, and Johanan and Jonathan sons of Kareah, and Seraiah son of Tanhumeth, and the sons of Ophai the Netophathite, and Jezaniah son of the Maacathite, they and their men. And Gedaliah son of Ahikam sware unto them and their men, saying: Fear not because of the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah, to stand before the Chaldeans, that come unto us; but gather ye wine and summer fruits and oil, and put them in your vessels, and dwell in your cities that ye have taken in possession. Moreover all the Jews that were in Moab, and among the children of Ammon, and in Edom, and in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah son of Ahikam; and all the Jews returned out of all places whither they were scattered, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

Then Johanan son of Kareah, and all the captains of the forces that were in the field, came to Gedaliah to Mizpah, and said to him: Dost thou know that Baalis king of the children of Ammon hath sent Ishmael son of Nethaniah to take thy life? But Gedaliah son of Ahikam believed them not. And Johanan son of Kareah spake to Gedaliah in Mizpah secretly, saying: Let me go and slay Ishmael son of Nethaniah, no man knowing it. Wherefore should he take thy life, and all the Jews that are gathered unto thee be scattered, and the remnant of Judah perish? But Gedaliah said to Johanan: Thou shalt not do this thing; for thou speakest falsely of Ishmael.

And it came to pass in the seventh month, that Ishmael son of Nethaniah son of Elishama, of the seed royal, and ten men with him, came unto Gedaliah son of Ahikam to Mizpah; and they ate bread together there in Mizpah. Then Ishmael arose, and the ten men that were with him, and smote Gedaliah with the sword, and slew him, whom the king of Babylon had made governor over the land. And Ishmael slew all the men of war, both Jews and Chaldeans, that were found with Gedaliah at Mizpah.

And it came to pass the second day after he had slain Gedaliah, no man knowing it, that there came men from Shechem, from Shiloh, and from Samaria, eighty men, with beards shaven, and clothes rent, and bodies cut; with oblations and frankincense in their hand, to bring them to the house of Jehovah at Jerusalem. And Ishmael son of Nethaniah went forth from Mizpah to meet them, weeping as he went along. And it came to pass, when he came up to them, he said to them: Come unto Gedaliah son of Ahikam. And when they were come into the midst of the city, Ishmael slew them, and cast them

into the midst of the cistern, he, and the men that were with him. But ten men were found among them that said to Ishmael: Slay us not; for we have stores hidden in the field, of wheat, and barley, and oil, and honey. So he forbare, and slew them not among their brethren. And the pit wherein Ishmael cast all the dead bodies of the men whom he had slain—that great cistern which King Asa made for fear of Baasha king of Israel—was filled with the slain.

Then Ishmael carried away captive all the remnant of the people that were in Mizpah; the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan captain of the guard had committed to Gedaliah son of Ahikam, and set out to pass over to the children of Ammon. But Johanan son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael son of Nethaniah had done, and they took all the men, and went to fight with Ishmael, and found him by the great pool in Gibeon. And it came to pass that when all the people who were with Ishmael saw Johanan, and all the captains of the forces that were with him, they were glad. And all the people that Ishmael had carried away captive from Mizpah turned about and returned and came unto Johanan. But Ishmael escaped from Johanan with eight men, and went to the children of Ammon.

Then Johanan son of Kareah, and all the captains of the forces that were with him, took all the remnant of the people whom he had recovered from Ishmael son of Nethaniah, from Mizpah, the men of war, and the women, and the children, and the eunuchs, whom he had brought back from Gibeon; and they departed, and dwelt in the caravanserai of Chimham, which is by Beth-

lehem, on the way to go to Egypt. For they were afraid of the Chaldeans, because Ishmael had slain Gedaliah son of Ahikam, whom the king of Babylon made governor of the land.

Then all the captains of the forces, Johanan son of Kareah, and Jezaniah son of Hoshaiah, and all the people both small and great, came near, and said to Jeremiah the prophet: Let our supplication be accepted before thee, and pray for us unto Jehovah thy God, for all this remnant, for we are left but a few of many, as thine eyes do behold us, that Jehovah thy God may shew us the way that we shall go, and the thing that we shall do. Then Jeremiah the prophet said to them: I have heard; behold, I will pray unto Jehovah your God according to your words; and it shall come to pass that whatsoever thing Jehovah answereth you, I will declare it unto you; I will keep nothing back from you. Then they said to Jeremiah: Jehovah be a true and faithful witness against us, if we do not according to every word which Jehovah thy God sendeth thee for us. Whether good or evil, we will obey the voice of Jehovah our God, to whom we send thee; that it may be well with us, when we obey the voice of Jehovah our God.

And it came to pass at the end of ten days, that the word of Jehovah came unto Jeremiah. Then called he Johanan son of Kareah, and all the captains of the forces that were with him, and all the people both small and great, and said to them: Thus saith Jehovah the God of Israel, unto whom ye sent me to present your supplication before Him: If ye will still abide in this land, I will build you up, and not pull you down, and I will plant you, and not pluck you up; for I repent Me of the evil that I have done unto you. Be not afraid of the king of

Babylon, of whom ye are afraid ; be not afraid of him, saith Jehovah ; for I am with you to save you, and to deliver you from his hand. And I will grant you mercy, that he may have mercy upon you, and cause you to return to your own land. But if ye say, We will not dwell in this land, but into the land of Egypt will we go, where we shall see no war, nor hear the sound of trumpets, nor have hunger of bread, and there will we dwell ; then it shall come to pass, that the sword, which ye fear, shall overtake you there in the land of Egypt, and the famine, whereof ye are afraid, shall follow hard after you there in Egypt ; and there ye shall die. All the men that set their faces to go into Egypt to sojourn there shall die by the sword, the famine, and the pestilence ; none of them shall remain or escape from the evil that I will bring upon them.

And it came to pass that when Jeremiah had made an end of speaking these words unto all the people, that Jezaniah son of Hoshaiah, and Johanan son of Kareah, and all the proud men, answered Jeremiah, saying: Thou speakest falsely. Jehovah our God hath not sent thee to say, Ye shall not go into Egypt to sojourn there ; but Baruch son of Neriah setteth thee on against us, to deliver us into the hand of the Chaldeans, to put us to death, and carry us away captive to Babylon. And Johanan, and all the captains of the forces, and all the people, obeyed not the voice of Jehovah, to dwell in the land of Judah. But Johanan, and all the captains of the forces, took all the remnant of Judah, that were returned from all the nations whither they were scattered, men, and women, and children, the king's daughters, and every person that Nebuzaradan captain of the guard had left with Gedaliah son of Ahikam, and Jeremiah the prophet,

and Baruch son of Neriah; and they came into the land of Egypt, unto Tahpanhes.

And it came to pass that the Jews that were in Egypt committed idolatry, and burned incense unto other gods. And when the people were gathered together to hold a feast unto the queen of heaven, then came the word of Jehovah unto Jeremiah, saying: Thus saith Jehovah of Hosts, the God of Israel: Ye have seen all the evil that I brought upon Jerusalem, and upon all the cities of Judah; and, behold, they are desolate this day, no man dwelling in them; because of their wickedness which they committed to provoke me to anger, going and burning incense, and serving other gods, whom they knew not, nor their fathers. And now thus saith Jehovah, the God of Hosts, the God of Israel: Wherefore commit ye this great evil against yourselves, to cut off from you man and woman, infant and suckling, out of the midst of Judah, to leave you none remaining; provoking Me to anger with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye are come to sojourn; to cut yourselves off, and to become a curse and a reproach among all the nations of the earth? Therefore thus saith Jehovah of Hosts, the God of Israel: Behold, I set my face against you for evil, to cut off all Judah. And I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, the famine, and the pestilence; and none of the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall escape or remain, to return into the land of Judah, whither they yearn to return to dwell there.

Then all the men who knew that their wives burned incense unto other gods, all the women standing by, a great assembly, all the Jews that dwelt in the land of Egypt,

and in Pathros, answered Jeremiah, saying: In that which thou hast spoken unto us in the name of Jehovah we will not hearken unto thee. And the women answered him, saying: We will perform all that we have vowed, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we used to do, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem. Then had we food in plenty, and it was well with us, and we saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burn incense to the queen of heaven, and pour out drink offerings unto her, do we make her cakes in her image, and pour out drink offerings unto her, our husbands not knowing it?

Then Jeremiah spake to all the people, men and women, to all the people that answered him, saying: The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not Jehovah remember it, and came it not into his mind? Because ye burned incense, and because ye sinned against Jehovah, and obeyed not the voice of Jehovah, nor walked in his law, and his statutes, and his testimonies; therefore is your land become a desolation, and an astonishment, and a curse, without inhabitant, as it is this day.

Moreover Jeremiah said to all the people, and to all the women: Hear the word of Jehovah, all Judah that are in the land of Egypt. Thus saith Jehovah of Hosts, the God of Israel: Ye and your wives have spoken with your mouths, and with your hands have ye fulfilled it, saying, We will surely perform our vows that we